

# WORLD COUNCIL OF CHURCHES

Central Committee  
of the World Council of Churches  
Minutes and Reports of the Eighteenth Meeting

Enugu, Eastern Nigeria, Africa  
January 12th to 21st, 1965



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*Conseil œcuménique des Eglises - Ökumenischer Rat der Kirchen*

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## FOREWORD

The Eighteenth Meeting of the Central Committee of the World Council of Churches took place in the Hotel Presidential, Enugu, Eastern Nigeria. The host committee was the Eastern Nigeria Christian Council, and the local arrangements committee made excellent provision for the reception and entertainment of the Committee.

The opening session, held in the Hotel Presidential, was attended by His Excellency the Governor of Eastern Nigeria and Lady Ibiam, members of the Government and members of the Arrangements Committee. At a later session the Committee had the pleasure of receiving Dr. M. I. Okpara, Premier of the Eastern Region of Nigeria, and Mrs. Okpara.

Arrangements were made for various special programmes. On the invitation of His Excellency the Governor and Lady Ibiam members were entertained to a Garden Party at the State House. A special programme of African Music and Dancing was organized by the Arrangements Committee at the Enugu Stadium, and an Ecumenical Service was held in the Stadium on Sunday, 17th January : the service was conducted by Dr. Martin Niemöller and the preacher was Dr. D. T. Niles. The Presidents and a number of members of the Committee took part in the ceremony attending the laying of the foundation-stone of the Protestant Chapel at Nsukka University.

Each day's business was opened with a period of Worship and Bible Study led by members of the Committee.

# Minutes of the Eighteenth Meeting of the Central Committee

**Enugu, Eastern Nigeria, Africa**

**January 12th to 21st 1965**

## **Opening Actions**

### **1. Call to Order**

The Eighteenth Meeting of the Central Committee was called to order on Tuesday, January 12th, 1965, at 8.00 p.m. by the Chairman, Dr. Franklin Clark Fry.

### **2. Opening Worship**

Opening worship was conducted by the Chairman.

### **3. Greetings**

Dr. Fry welcomed to the first session of the Central Committee guests from the Government and from the Local Committee, expressing the pleasure felt by the Committee as it met for the first time in Africa, and especially that the meeting was being held in Nigeria. The Committee counted it a privilege to have with it as one of the Presidents of the World Council of Churches His Excellency Sir Francis Ibiam, Governor of Eastern Nigeria. Sir Francis, in a gracious speech, welcomed the members of the Committee on behalf of the Government and people of Nigeria. He was followed by the Rev. Jean Kotto of Cameroun, who expressed the welcome of the French-speaking people of Africa.

Mr. S. H. Amissah, General Secretary of the All Africa Conference of Churches, gave an address on "The Life and Task of the Churches in their present African Environment."

### **4. Minutes of Seventeenth Meeting**

The minutes of the Seventeenth Meeting of Central Committee, Rochester, New York, USA, August 26th to September 2nd 1963, having been previously circulated, were approved.

### **5. In Memoriam**

Dr. Fry reported the death since the last meeting of the Committee of Professor Basil Ioannidis of the Church of Greece, and Dr. James W. Gallagher, for many years General Secretary of the Canadian Council of Churches. The friendship and counsel of both would be greatly missed in future meetings.

## 6. Roll Call

The General Secretary called the roll of those present (see Appendix I). He reported that Professor G. Konidaris had been appointed by the Church of Greece to fill the vacancy caused by the death of Professor Ioannidis.

## 7. Adoption of Agenda and Time-table

Dr. Roland Scott presented the proposed agenda and time-table for the meeting. The Committee would divide for certain sessions into the following sub-committees : Policy Reference Committees I, II and III ; Staffing and Nominations Sub-Committee; Finance Sub-Committee. The Executive Committee had considered the allocation of members to the various sub-committees and copies of the proposed membership had been circulated. The agendas for the three Policy Reference Committees were submitted as follows :

Policy Reference Committee I	— Structure Committee Report Fourth Assembly Secretariat for the Service of Laymen Abroad National Council Relationships New York Office Applications for Membership Future Meetings
Policy Reference Committee II	— General Secretary's Report Executive Committee's Report (excluding items referred to Policy Reference Committee I) Roman Catholic Church relationships Publications policy
Policy Reference Committee III	— Church & Society World Conference CCIA references Africa Emergency Programme Proposal for the establishment of a Secretariat for Social Service

It was AGREED that the proposed time-table and agenda be adopted, subject to any necessary amendment. The sub-committees were appointed in accordance with the recommendation of the Executive Committee, the officers being empowered to consider any requests for changes in the committees to which members were allocated.

## 8. Report of the Executive Committee

Dr. Payne took the Chair while Dr. Fry presented the report of the Executive Committee (See Appendix II). The report was referred to Policy Reference Committees I and II.

## 9. Report of General Secretary

Dr. Visser 't Hooft presented the Report of the General Secretary (see Appendix III). The Report was remitted to Policy Reference Committee II.

## 10. Exposition of Main Theme

The Rev. A. Adegbola addressed the meeting on "The call to conversion and service, and its meaning for the Church's participation in God's work".\* The Chairman then called for discussion.

Dr. Kathleen Bliss said that although she thought Mr. Adegbola had begun in the right place, with a study of the Bible, she herself would begin with the world in which we live. The phenomenon of conversion was a familiar one and belonged to the secular as well as to the religious world. The truths of belief had little to do with the intensity with which people espoused them. Mrs. Bliss felt that conversion was truly conversion if it was from completely outside into the life of the Church — life in community, in relationship, which developed the fruits of the Spirit in the life of men. One of the marks of a true turning towards God on the part of groups of people was the development among them of a richness and diversity of personality ; these things were the marks of a genuine turning towards God. Mrs. Bliss said that she would like to mention three points for possible discussion. (1) She was concerned that our Christian ideas of service might become too much like modern conceptions of *aid*. She could not accept any definition of service which denied to any single human person the possibility that he too had something to give. (2) There would doubtless be agreement that service must be the vehicle of love, but it was not always recognized that the capacity to love depended upon the acceptance of love. In our desire to serve other people and relieve their needs it should not be forgotten that if we are in any way to love others we ourselves had a deep personal need to be loved. (3) For many people today the Christ they see is not on the cross but on his knees washing men's feet. The connection between these two is very close. Personal service of a costly kind often leads to a cross. Mrs. Bliss asked whether in Central Committee a beginning could be made in looking at our own purposes and programmes in the light of the verities to which Mr. Adegbola pointed.

Professor H. Berkhof felt that Mr. Adegbola had given an original, provoking and profound address with much of which he was in agreement, especially in relation to the biblical exegesis. The speaker, however, had not remained faithful to his initial biblical insights when he distinguished between conversion and service to man. Dr. Berkhof asked if conversion always and exclusively meant service to the physical or social needs of the people and suggested that there were many other forms of service. He questioned whether "Conversion and Service" was the right theme. Was it more justified, e.g. than "Conversion and Love," "Conversion and Worship," "Conversion and Witness," "Conversion and Suffering"? In our conversion the Spirit granted different gifts to different individuals. The theme given to the speaker had caused him to narrow "Works" to one special kind of service, namely that of man's physical and social needs. Dr. Berkhof said that to many, particularly of the younger generation, conversion was almost identical with this type of service. This was an impoverishment of our Christian experience. The Church should not forget that what she owes to the world is that which she alone can offer — an invitation to all men to enter by conversion into communion with God in Christ.

Archpriest Vitaly Borovoy said that Mr. Adegbola's analysis of the meaning of conversion had been clear and convincing. As an Orthodox churchman he appreciated the last part of the address which had given a true and full presentation of the theology of conversion. But there had been no mention of the Church as such. The place of salvation and the place of service is the Church. The life and work of the Church in the world are reflections of divine activity and the divine and human synergism in the Church consists of two interwoven aspects — the work of God and the Church's participation in it.

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\* For text of Mr. Adegbola's address see *Ecumenical Review*, April 1965.

Metropolitan Parthenios-Aris agreed with much that Father Borovoy had said. The Orthodox preferred to say that conversion was to Christ's Church.

The Rev. Charles Westphal expressed gratitude to the last two speakers for their reminder. He believed the word "conversion" was out of fashion but hoped it might be given a positive sense once more.

Dr. John Coventry Smith referred to difficulties encountered by some in the USA in achieving an understanding of conversion in a spiritual and theological sense. These difficulties were sometimes reflected in the younger churches. Dr Smith said he believed he found his own answer in eschatology — the already and not-yet of the Kingdom of God. We were called upon as those committed to God in Jesus Christ to participate in what God was doing in the world.

Principal J. Russell Chandran said that service was rendered not only by the Church but by secular agencies. What we had to determine was the nature of the Church's participation in the field of service to the world. Christians did not enter this field merely on humanitarian grounds but because of the love of Christ for man. Service was primarily a witness to this. Dr. Chandran felt there was no valid distinction between service to the world and service in witness. He agreed with Father Borovoy that conversion was conversion into the Church of Christ. The Church is not a static institution : it is the Body of Christ being constantly given to the world.

Mr. Adegbola acknowledged gratefully the contributions to the discussion. Whether we are thinking of conversion or of service we are thinking of our experience of what God is doing. God is the maker of history and in the movement of history we can distinguish between the movement of the Holy Spirit within the Church and the movement of the Holy Spirit in the world. Conversion, said Mr. Adegbola, was not a single experience : it was life. The man who has experienced Christ enters into a new life, a new movement of history, in which he goes from glory to glory. This experience was completed only when he entered into the totality of Christ — his birth, his life, his death, his resurrection, his activity in the world today, his activity in our hearts. It was only when we entered fully into these things that men could see the difference in us and so glorify our Father in heaven.

The Chairman expressed the thanks of the meeting to Mr. Adegbola for his stimulating and thought-provoking address, and to those who had participated in the discussion.

## **11. Nomination of successor to General Secretary**

Dr. Fry reported the recommendation of the Executive Committee that its report as nominating committee in the matter of a successor to Dr. Visser 't Hooft as General Secretary of the Council should be presented in closed session.

It was AGREED, on the recommendation of the Executive Committee, that a closed session of Central Committee should consist of members of the Committee, substitutes for members, and representatives of churches not otherwise represented, those present in the latter capacity not being entitled to vote.

It was further AGREED that the rules of debate governing a business session of Central Committee should be interpreted as covering a closed session of the Committee.

The Committee met in closed session on five occasions during the course of the meeting. At a subsequent session of the full Committee Dr. Fry reported that, meeting in closed session, the members of Central Committee had given careful and prolonged consideration to proposals put forward by the Executive Committee in its capacity as nominating committee for a successor to Dr. Visser 't Hooft. Full minutes of the closed sessions had been taken and would be held in the possession of the

Vice-Chairman who would deposit them in due course in the archives of the World Council of Churches in Geneva. The following action had been taken :

It was RESOLVED

- (a) that Dr. Visser 't Hooft be asked to continue in office until the close of the Central Committee in 1966 ;
- (b) that no action be taken on the Executive Committee's nomination of the Rev. Patrick Rodger as General Secretary of the World Council of Churches in succession to Dr. W. A. Visser 't Hooft ;
- (c) that the question of a nominating committee for the General Secretariate be referred to the Staffing and Nominations Committee of the Central Committee, meeting together with the Executive Committee.

The Staffing and Nominations Committee had met in joint session with members of the Executive Committee, and had brought back to Central Committee in closed session a suggested procedure for the appointment of a Nominating Committee for the General Secretary. The proposed procedure had been agreed by Central Committee and the Staffing and Nominations Committee had included the appointment of a Nominating Committee for the General Secretary in its business. (For report of Staffing and Nominations Committee see p. 48.)

## REPORTS

### 12. Commission of the Churches on International Affairs

Sir Kenneth Grubb, Chairman of the Commission of the Churches on International Affairs, reported that its Executive Committee had met once since the Rochester meeting, and would do so again in 1965. There had been staff changes : Mr. Henry Makulu had been unable to take up his work with the Commission since his services had been required by the Zambia Government ; Dr. Slotemaker de Bruine had retired ; the Rev. A. Dominique Micheli was transferring from New York to the Geneva office for family reasons. The Commission had cooperated fully with those preparing for the World Conference on Church and Society. Sir Kenneth referred to some of the matters handled during the year, particularly questions concerning Africa, including the Sudan. He gave a brief summary of the deterioration of the position of Protestants in Spain, and referred to the apparently hostile attitude of certain Roman Catholic prelates in that country.

The Director, Dr. O. Frederick Nolde, called attention to the report on *Africa and International Affairs* which was received by the consultation just concluded in Enugu under the auspices of the All Africa Conference of Churches and the Division of Inter-Church Aid, Refugee and World Service. This report represented an important expression of African opinion. Dr. Nolde acknowledged an increasing debt to Africa for its growing contribution in the field of international diplomacy.

In presenting the report of the on-going work of the Commission, Dr. Nolde brought to attention the following six points which he felt should be earnestly pressed upon the world nations :

- (i) Progress toward disarmament must be accelerated.
- (ii) The United Nations must reach agreement on the authority to be exercised both by the Security Council and by the General Assembly in instituting and financing peace-keeping measures.
- (iii) Human rights must increasingly and more speedily become a matter of international concern.

- (iv) A strategy to aid developing countries which will effectively balance such factors as economic and technical assistance, trade, population and natural resources must command far more generous support of the international community.
- (v) The international community, especially through the United Nations, ought to make adequate provision both in respect to organization and finance for meeting the grave needs of refugees other than in Europe, and at this time especially in Africa.
- (vi) Independence of remaining colonial territories must be pressed with every encouragement to appropriate expression of interdependence.

Dr. Fry expressed appreciation of the continuing work of Sir Kenneth Grubb and Dr. Nolde. The report was remitted to Policy Reference Committee III.

### **13. World Conference on Church and Society**

Mr. M. M. Thomas presented a report from the Working Committee on Church and Society outlining plans for the World Conference to be held in 1966 (see Appendix IV). A further document in the hands of members contained recommendations regarding participants. It was AGREED that both documents be remitted to Policy Reference Committee III for consideration and report. (For action, see Report of Policy Reference Committee, pp. 46.)

### **14. Report on the Second Vatican Council**

The Chairman called on Dr. Lukas Vischer, one of the official observers of the World Council of Churches at the Second Vatican Council. Dr. Vischer presented a full report on the deliberations of the Council (see Appendix V). Dr. Fry expressed on behalf of the Committee the deep appreciation felt by all present for Dr. Vischer's report. In the ensuing discussion the following were among the comments made :

Bishop Emilianos said that although unity could not be a quick achievement the needs of present-day secularized society demanded a united effort by all churches. The all too human elements in the churches, as the Orthodox themselves would admit, were a cause of great harm. The Orthodox Churches stretched out their hands for cooperation.

The Rev. Charles Westphal said that even after the conclusion of the Second Vatican Council there would be a long way to go. The whole ecumenical movement was a venture of faith and as we engaged in that venture there could well be several centuries required before concrete results were obtained. Our present task was to respond to the note of hope we had heard in Dr. Vischer's presentation and to go forward in patience and with trust in our common Saviour in our search for unity.

Metropolitan Meliton found much encouragement in the report, especially in what was said about the schema *de oecumenismo*. He hoped that in its next session the Vatican Council would clarify some points in regard to the dialogue with other churches. The Orthodox Churches had taken a positive initiative in this matter at the recent Rhodos Conference. Such advances should not be all on one side, and the Roman Catholic Church should also take some steps forward.

Dr. Berkhof said he felt that one of the great fruits of the Vatican Council as far as the World Council was concerned was that we were urged to reflect upon what we have in common in our conception of the ecumenical movement. The statement made by the Executive Committee at its Odessa meeting would help us in coming nearer together. He asked if we could now go a step beyond Odessa. It was necessary to set up channels of mutual consultation if the dialogue was to continue.

Dr. Baeta asked whether Policy Reference Committee II might be asked to prepare a statement which would help to clarify the position at the level of the local churches; such a statement should deal (a) with the implications of the schema *de oecumenismo*, (b) religious liberty issues, and (c) the position regarding mixed marriages. In reply to a question from the Chairman, Dr. Baeta said he would like an explicit instruction on this point given to the Policy Reference Committee, and moved that this be done.

Archbishop John of San Francisco thought that the time was not ripe for such a statement; it should wait until after the last session of the Vatican Council.

Lord Wemyss felt that the formulation of a document which could be used in all parts of the constituency was impracticable. The situation of the churches vis-à-vis the Roman Catholic Church differed greatly in different parts of the world. He asked that the motion be withdrawn.

Dr. Baeta, in reply to a question from the Chairman, said he was prepared to withdraw the motion.

Professor Cotsonis asked whether Dr. Vischer's reference to "dialogue in co-operation" meant the inclusion of all churches in the membership of the World Council. He felt that each church must be free to determine its own policy in regard to dialogue with the Roman Catholic Church.

Archpriest Borovoy said that in order to gain a complete picture of the situation the report of the Rummelsberg Consultation and such analyses of the position as that given in Dr. Schlink's paper at the consultation and the reports submitted by Dr. Nissiotis should be borne in mind. The Russian Orthodox Church was ready to go forward. "Our heart is open to dialogue with our Roman Catholic friends, but we must prepare ourselves for this dialogue in cooperation." Father Borovoy added that such preparation should also take place at the parish level.

The report was remitted to Policy Reference Committee II. (See p. 36 f.)

## 15. Developments in the realm of Unity

The Chairman called upon the Rev. Patrick C. Rodger, who said he was reporting to the Committee in accordance with the mandate that "time should be afforded by the Central Committee each year for a report by Faith and Order on general developments or specific issues in the realm of unity." (For full text of Mr. Rodger's address see *Ecumenical Review*, April 1965.)

Dr. Fry thanked Mr. Rodger for his lucid and perceptive report and expressed the gratitude of the Committee that these issues were brought afresh to its notice each year.

## 16. Committee on the Re-examination of the Council's Structure

Dr. Fry called upon Dr. Norman Goodall, Chairman of the Committee on the Re-examination of the Council's Structure. Dr. Goodall, in presenting the report of the Committee (see Appendix VI), said that it had met on two occasions — in April and November. Both meetings had been of brief duration and at neither had it been possible to secure a full attendance. This had resulted in the report being a slighter document in content and significance than would have been the case had more time been available. Dr. Goodall briefly touched upon the various questions which had been before the Committee and outlined the recommendations that had been made upon them. The section of the report dealing with unfinished business indicated in its first part a number of items which had been listed as requiring attention but which had not been considered owing to lack of time. The second part of this section referred to a more fundamental examination of the purposes of the Council and the extent to which the present structure fulfilled these.

If such an examination were to be carried out the Central Committee would need to consider whether this should be pursued immediately or whether it would be advisable to allow some time to elapse before putting it in hand. Following Dr. Goodall's presentation the Chairman called for discussion.

Metropolitan Meliton said that he would ask Policy Reference Committee, in considering the report, to bear in mind the increasing participation of the Orthodox churches in the ecumenical movement, and the desirability that this should be reflected in the staff and structure of the Council.

Dr. Berkhof referred to the recommendations concerning the General Secretariat. He did not agree that appointments of Deputy General Secretaries — if this recommendation was adopted — should await a decision regarding a successor to the General Secretary. He thought that the Nominations Committee should consider all appointments to the General Secretariat in relation to each other. Dr. Fry reminded the Committee that in making its recommendations regarding the enlargement of the General Secretariat the Structure Committee had not been unaware of the financial implications involved ; he did not think there was any expectation that these appointments could be made immediately.

Professor Konidaris underlined the point made by Metropolitan Meliton. The recommendations made in the document would have to be studied by the Synod of the Church of Greece before any official opinion of the Church could be expressed ; he himself was only able to speak in a personal capacity.

Dr. K. M. Simon asked for clarification of the recommendations concerning the Department on Faith and Order : he felt that the Secretariat should have a Director related to the Division of Studies. Dr. Goodall said that this was provided for in the recommendations, which specifically stated that the staff of the Secretariat would also be members of the staff of the Division of Studies.

Bishop Noth stressed the urgency of the need for theological study in relation to the work of the Commission of the Churches on International Affairs. He hoped that by some means or another immediate provision could be made for this.

The Rev. Charles Westphal said he hoped the recommendations of the Structure Committee in regard to Faith and Order would underline its importance in the whole work of the Council.

Dr. Martin Niemöller said he could not support the proposal for the appointment of two Deputy General Secretaries. He felt that this would impair the direct relationships between the General Secretary and the divisions and departments which was, in his opinion, of paramount importance. Other means, e.g. through the help of an Assistant General Secretary, should be found of lightening the load resting upon the General Secretary.

Archpriest Borovoy supported Pastor Westphal in the stress he laid upon the essential nature of the work of Faith and Order. He said he would also like to emphasize the need to strengthen Orthodox representation on the staff at all levels.

Dr. Brennecke said he hoped the removal of the Department of Missionary Studies from the Division of World Mission and Evangelism would not weaken the link with the Division. He thought there should be the closest possible contact between the new Department on Studies in Mission and Evangelism and the DWME.

Professor d'Espine underlined the point already made concerning the importance of maintaining the relationship between Faith and Order and the Division of Studies.

Dr. Marsh suggested that it would be wise to ask the Structure Committee to look more closely at the question of the relation of theological study to the whole work of the Council. We must not assume that all theological study was confined to the Department on Faith and Order.

Dr. Visser 't Hooft, on the invitation of the Chairman, commented on the discussion. His feeling was that at no stage in its life could the World Council assume that it had reached a finality in its structure. There was need now, as there would always be, to continue this examination. He was glad that the question of Orthodox

participation in the staff had been raised ; this was a point that should be borne in mind in making future appointments. He reminded the Committee, however, that we already had on the staff Father Paul Verghese and Dr. Nissiotis, as well as having permanent representatives in Geneva of the Ecumenical Patriarchate and the Moscow Patriarchate. As regards Faith and Order, Dr. Visser 't Hooft agreed with Dr. Marsh that we must not allow ourselves to assume that Faith and Order was the one department in the Council which dealt with theological questions. It was of the greatest importance that Faith and Order should not become an isolated unit but should be in dialogue with all other departments of the Council.

The report was referred to Policy Reference Committee I, with the exception of the section dealing with the Department of Finance and Administration which was referred to the Finance Sub-Committee. (For action of Policy Reference Committee see pp. 24 ff., 63.)

## 17. Division of Studies

Principal John Marsh, Chairman of the Committee of the Division of Studies, in presenting the report of the Division (see Appendix VIII) paid tribute to the work of Dr. Robert S. Bilheimer who had left Geneva soon after the Rochester meeting. The Division had been fortunate in having the Rev. V. E. W. Hayward as Acting-Director. Dr. H. J. Margull would be leaving the Division shortly ; he had made a valuable contribution through his work in the Department of Evangelism.

(a) *Study of Theological Education and the Training of the Ministry.* It had been suggested that the name of this study be changed, and the Divisional Committee proposed that in future it be carried on under the title "Patterns of Ministry and Theological Education." This proposal was put to the meeting and seconded.

It was AGREED

that the study on theological education and the training of the ministry be carried on under the title "Patterns of Ministry and Theological Education."

(b) *Proposal for an Ecumenical Research Institute.* Keen interest had been expressed in the Divisional Committee in the tentative proposal for an Ecumenical Research Institute, and the hope was expressed that the Central Committee might set up a small exploratory committee to enquire further into the proposal. After discussion of this proposal it was RESOLVED

that Central Committee receive the report of the Division of Studies concerning the proposal for an Ecumenical Research Institute (see p. 122, Appendix VIII) and remit it to the Executive Committee for further study.

(c) *Theme of Fourth Assembly.* Dr. Marsh drew attention to the discussion in the Divisional Committee on the theme of the Fourth Assembly (see p. 121, Appendix VIII). He hoped the points raised would be borne in mind in the further consideration of this question by Central Committee.

(d) *Department of Missionary Studies.* The Chairman called upon Mr. Hayward to speak on the work of this Department. In drawing attention to the relevant section of the Report (p. 119, Appendix VIII), Mr. Hayward made reference to the continuing work on the study of "The Word of God and the Living Faiths of Men." The Lutterworth Press had agreed to publish the whole series of studies on "Churches in the Missionary Situation — studies in growth and response" : these studies would appear under the general title "World Studies in Mission."

(e) *The Department on Studies in Evangelism.* The Chairman called on Dr. Colin Williams to report on the work of this Department. Dr. Williams said that the study on "The Missionary Structure of the Congregation" had aroused an interest sur-

passing all expectations. A detailed report of the study had been prepared by Dr. Margull embodying the general findings to date. (See *Study Encounter*, Vol. I, No. 1.)

Dr. Fry expressed the gratitude of the Committee to all those responsible for carrying on the study operations of the Council, the diverse nature of which was evidenced by the report.

## 18. Division of Inter-Church Aid, Refugee and World Service

Dr. Eugene Carson Blake, Chairman, presented the report of the Divisional Committee of the Division of Inter-Church Aid, Refugee and World Service (see Appendix IX). Much of the Division's work arose out of the political unrest of the times or from natural catastrophes throughout the world. The motive behind its activities was to give the whole witness of the whole Church to the whole Gospel of Jesus Christ. The work of the Division was on such a scale that the Divisional or Executive Committees had to meet four or five times a year. During 1964 the total funds contributed by the churches through the Division amounted to approximately \$7,000,000. This sum did not include the value of goods donated for material aid, nor did it take account of programmes of a bilateral or multilateral nature between nation and nation or church and church which were coordinated by the Division.

(a) *Committee on Specialized Assistance to Social Projects (SASP)*. Dr. Blake called special attention to the report of SASP. There were now between 40 and 50 persons, drawn from the churches, engaged in the Committee's work, most of them specialists in one field or another.

(b) *Proposal for the establishment of a Secretariat for Social Service*. Dr. Blake drew attention to a statement by the Executive Committee of the Division of Inter-Church Aid on the proposal of the International Association of Diakonia (see Appendix X) for the establishment of a Secretariat for Social Service in the World Council of Churches. This proposal was on the agenda of Policy Reference Committee III and further reference to it would be made when the reports of Policy Reference Committees were received.

(c) *Ecumenical Programme for Emergency Action in Africa (EPEAA)*. Dr. Blake referred to a series of papers dealing with the Ecumenical Programme for Emergency Action in Africa which had been authorized by the Executive Committee at Odessa in February 1964. He asked leave of the Chairman for Dr. Z. K. Matthews to speak. On Dr. Fry's invitation, Dr. Matthews said that this meeting afforded the first opportunity for informing the Central Committee about this programme. He outlined action to date, including three surveys carried out (i) by himself and Lord Caradon, (ii) by Mr. Jean Fischer, Associate Secretary for Africa, and (iii) jointly by Mr. Fischer, Mr. James Lawson of the All Africa Conference of Churches, and Mr. Frank Hutchison of Church World Service.

The EPEAA had grown out of an attempt to meet the situation created by waves of refugees from the Congo, Angola and Rwanda, but it had become clear that the word "emergency" could not be applied exclusively to refugees and the victims of natural disaster. UNESCO had reported that by 1970 the newly independent nations would need an additional 200,000 secondary school teachers and that up to 1980 there would be a call for 7,000 expatriate university teachers. These could be characterized as emergencies, as could needs in the area of agricultural development, literacy, youth services and work for women and children.

Based on the three surveys carried out during 1964, a five-year ecumenical programme for action in Africa had been drawn up. This would be firmly rooted in the African churches. The All Africa Conference of Churches had agreed to create a special agency in cooperation with the Division of Inter-Church Aid, Refugee and World Service. The Division of World Mission and Evangelism and the Divi-

sion of Ecumenical Action were considering by what means they could cooperate. In carrying out the programme close touch would be maintained with the All Africa Conference of Churches.

Dr. Matthews estimated that the programme would call for about \$10,000,000 over the five-year period. Towards the initial call for a million dollars \$512,074 had been received or pledged in 1964, and giving would have to be stepped up if the programme was to be fully implemented. Action was already being taken, however : the aim was to make sure that the Church did not take a back seat in the African revolution. Draft resolutions were adopted and remitted to Policy Reference Committee III. (For action of Policy Reference Committee, see p. 46.)

(d) On the invitation of the Chairman Dr. Cooke addressed the meeting. He said that the Division was under the same obligation as other divisions and departments to further the purposes of the ecumenical movement as expressed in the World Council of Churches. The Division had three aims :

- (i) It must be the facility through which Christians around the world showed that they cared for people, wherever they were and whoever they might be ;
- (ii) As a Division of the World Council of Churches it must show that it cared competently and that the aid it gave should be technically significant.
- (iii) It must be a facility to help the Church to be contemporary.

Above all, said Dr. Cooke, the Division was engaged in a ministry of reconciliation and mercy.

Dr. Blake moved that the report be received, and this was AGREED.

In the discussion which followed, Dr. Bliss stressed the importance of youth leadership programmes. The Division of Ecumenical Action had discussed its role in the Africa Emergency Appeal and was pleased to know that the programme was to be in the hands of the All Africa Conference of Churches.

The Rev. Frank Engel said that no reference had been made to Asia, which contained one-half of the world's population. He asked that the need for leadership training in Indonesia should be specially borne in mind.

## 19. Division of World Mission and Evangelism

The Chairman called upon Bishop John Sadiq, Chairman of the Divisional Committee of the Division of World Mission and Evangelism.

Bishop Sadiq said he had been unable to attend the meeting of the Committee in Enugu, which had been chaired by Dr. John Coventry Smith. He would therefore hand over main responsibility for the presentation of the report to Dr. Smith and Bishop Newbigin. Bishop Sadiq expressed appreciation of the work of the Divisional staff and particularly for the leadership exercised by Bishop Newbigin. The Division would shortly be faced with the loss of three of its officers — Dr. George W. Carpenter on retirement, the Rev. R. K. Orchard on his appointment as General Secretary of the Conference of British Missionary Societies, and the Rev. Gwenyth Hubble who had indicated her desire to leave at the close of her present term of service.

Dr. John Coventry Smith spoke of the meeting of the Commission on World Mission and Evangelism in Mexico City. This had been made specially significant by the participation of representatives of other divisions of the Council, and of churchmen from Orthodox and Protestant churches not directly concerned with missionary work. Dr. Smith commended the report of the conference to members.

Bishop Newbigin then presented the report of the Division (see Appendix XI). He drew special attention to the sections dealing with Joint Action for Mission,

the Healing Ministry, ecumenical Christian witness in the universities and to preparations for the consultation to be held in Yaoundé in June to review the results of the survey of areas of special opportunity for missionary advance in Africa. Plans were in hand for a meeting of Orthodox, Anglicans, Protestants and Roman Catholics to discuss matters of common concern in the field of mission : this group would include missiologists, administrators and church leaders from Asia, Africa and Latin America. Referring to Joint Action for Mission, Bishop Newbigin said encouragement was to be found in the action of the churches in Taiwan in connection with the centenary of Christian missions, and in the joint planning of the churches in an endeavour to discover how best to present a united Christian witness in the new industrial city of Durgapur in India.

The report was received.

Bishop Allison welcomed the initiative of the Division in relation to ecumenical Christian witness in the universities. This would encourage and help those already engaged in such work.

Sir Francis Ibiam paid tribute to the work of missions in Africa and appealed for its continuance. He asked for the help of the World Council in orientating and training the young people of Africa for missionary service. He also urged that missionaries to Africa from the West should receive the kind of training that would enable them to live and work as friends and colleagues of those whom they came to serve.

Bishop Dean underlined what Bishop Newbigin had said about the joint action of the churches in Durgapur. "A candle has been lit here, and they have a right to our prayers."

The Hon. R. A. Iwe stressed the need for Christian teachers in both schools and colleges. He expressed gratitude for all that had been done in the field of education but asked for continuing help in meeting the increasing demands for higher education.

Dr. Ivy Chou said that the real task of mission and evangelism in the world must be undertaken by the churches in each locality acting together. This was sometimes hindered by the fact that churches were still dependent upon their mission boards. She was grateful for what the Division of World Mission and the East Asia Christian Conference were doing to help the churches concerned to achieve the necessary change in relationship.

Dr. Blake said he welcomed the increasing participation of the Division in the whole work of the Council. He looked forward hopefully to the outcome of the re-study of the "Herrenalb categories" which it was proposed should be undertaken jointly with the Division of Inter-Church Aid.

Archbishop Wright reminded the Committee that world mission and evangelism was a "two-way street" and that both older and younger churches had much to learn from each other.

Mr. Norman Perry spoke of the failure of many churches to reach the industrial population. He felt that account should be taken of the fact that in some areas the "Independent" churches were succeeding in this.

Sir Kenneth Grubb spoke of the need for pastoral care to be provided for those Christians who served as laymen in medical, technical, industrial and administrative posts ; they were no less missionaries than were those who served as "professional" missionaries.

The Rev. E. E. Mahabane voiced the gratitude felt by countless Africans for the work of the missionary. The missionary of today needed different training and orientation in order to meet the changed situation and to present the Gospel in such a way that it would speak to the present generation : but missionaries were still needed. One of the important tasks before the Church was the training of a ministry equal to the needs of today.

The Very Rev. Nevile Davidson, speaking as a representative of the Church of Scotland which had such close connections with the churches in Africa, said he would carry back to Scotland the inspiration he had gained from seeing the living, enthusiastic Christian witness of the churches of Eastern Nigeria.

Bishop Newbigin acknowledged with gratitude the various points made during the discussion. Dr. Fry voiced the appreciation of the Committee for Bishop Newbigin's outstanding leadership and for the work of the staff of the Division.

## 20. Division of Ecumenical Action

The Chairman called upon Dr. Kathleen Bliss, Chairman of the Divisional Committee of the Division of Ecumenical Action.

Dr. Bliss said she would ask Father Paul Verghese to present the report of the Division, and paid tribute to the leadership he was exercising in all its concerns. The Divisional task was being eased by the growth in strength of regional activities, and through its committees, consultations and working groups it was therefore able to give more time to its task of stimulating ideas and encouraging hard ecumenical thinking.

Father Paul Verghese, in presenting the report of the Division (see Appendix XII), reminded the Committee of all that it represented of continuing and faithful work on the part of the members of the Divisional staff. He asked that a special word of appreciation be sent to Dr. H. H. Wolf, who would be terminating his work at the Ecumenical Institute in the spring of 1966. It was agreed that this be done.

(a) *Asian Christian Youth Conference.* The Chairman called upon Dr. D. T. Niles to report on the Asian Christian Youth Conference held in Davao City, Philippines, from 28th December to 10th January. Dr. Niles said that there had been some 500 participants representing all the countries in the area. There had been difficulty in securing Burmese representation but finally permission had been secured for the attendance of Burmese living outside the country. His only criticism was that the young people did not seem to realize the kind of Asia from which they came and there was a tendency to avoid difficult questions; about half way through the meeting, however, a greater willingness to face controversial issues had been evidenced. A study booklet would be issued on "The implications of the Christian community" for use in a series of national consultations leading up to a conference on "The Confessing of the Faith in Asia." The Department on Faith and Order of the World Council had been asked to help in a consideration of the question of Baptism, and also in a study on the subject: "Confessing the faith in Asia today."

(b) *Youth Department.* The Rev. Albert van den Heuvel, on the invitation of the Chairman, amplified the report on the work of the Youth Department (see p. 138, Appendix XII). Mr. van den Heuvel felt there was need for a theological evaluation of Christian youth work, and said that during the last few years the Youth Department had been asked to participate in debates on this question. There seemed to be a growing reluctance on the part of young laity and young theologians to be drawn into the formal ecumenical movement or to take part in the study of Faith and Order questions. The ecumenical movement was, in their eyes, a question of the relation between the Church and the world rather than between church and church.

(c) *Laity Training Centres.* Dr. Bliss drew attention to the urgent need for support for lay training centres.

The Central Committee at Rochester had commended a statement on Study and Lay Training Centres to the churches for study and action. Projects had been submitted by national councils and listed in the Project List of the Division of Inter-Church Aid, Refugee and World Service, but out of a total requirement of \$625,737 only \$27,800 had been received. Responsible leaders in Africa and Asia had pleaded

the urgent need for such centres and if the necessary assistance was not to be provided they should be frankly informed. Dr. Bliss said she did not ask for action but expressed the earnest hope that members of Central Committee would take responsibility for explaining the need and commending it for support.

Professor Coulson said that the matter had been before the Working Committee of the Department on the Laity. The members of the Committee had pledged themselves to approach the appropriate person or agency in their own churches bringing the need before them and asking for support. It would be a great encouragement if members of Central Committee would take similar action.

Dr. Leslie Cooke reminded the Committee that the time that had elapsed since the inclusion of the requests for assistance for these centres in the Project List was relatively short. He felt the appeal should not yet be regarded as a failure. He would, however, be grateful for the collaboration of members in bringing the need before their churches and service agencies.

Dr. Alford Carleton said the difficulty was caused in part by a lack of any indication of priority in relation to the requests included in the Project Lists.

Mr. Norman Perry thought there was danger of over-stressing the role of the laity. Any course for the training of lay leaders should include both the minister and the members of a church.

(d) *The Joint Study Commission on Education.* Dr. Bliss amplified the report on the work of the Study Commission on Education appointed jointly by the WCC and the WCCESSA (see p. 141, Appendix XII). The first meeting of the Commission, held in August in Berlin, had been highly successful. Tentative plans were in hand for another such meeting in another part of the world which would study the role of Christian education in areas where Christian missions had pioneered in this field and where the question of the future was an urgent one. It was hoped that research and study teams on education could be organized in various regions of the world, and that on the completion of the Commission's work in 1968 it would be possible to produce a report which would help the churches to perceive and accept their responsibilities in the whole field of Christian education.

The Chairman thanked Mrs. Bliss and the members of the staff of the Division.

The report was received.

## 21. Department of Information

The Chairman called upon Mr. Parlin, Chairman of the Committee of the Department of Information. Mr. Parlin said he would leave the presentation of the report to Mr. Philippe Maury. He would, however, like to say that it represented a great deal of hard work and a high degree of technical competence. The World Council was fortunate in having so devoted a team of men and women acting for it in the field of information.

Mr. Philippe Maury, presented the report of the Department (see Appendix XIII). In addition to the normal on-going work of the Department an effort was being made to organize groups of journalists who would meet with the staff and discuss common problems in regard to the dissemination of information concerning the ecumenical movement. One such consultation would shortly be held at Bossey. The only change in staff was the departure of Miss Betty Thompson after many years of service in the New York office. Her place had been taken by Miss Faith Pomponio.

(a) *World Association of Christian Broadcasting.* Mr. Maury asked for action on a recommendation of the Executive Committee that the World Association of Christian Broadcasting be recognized as a world organization and be accorded the privilege of representation in Central Committee and Assembly. After discussion, it was RESOLVED

that on the recommendation of the Executive Committee the World Association of Christian Broadcasting be recognized as an ecumenical organization under the provisions of Section VII of the Constitution, and that it be invited to send one representative to meetings of the Assembly and the Central Committee.

(b) *Fourth Assembly.* Mr. Maury drew attention to the following recommendations of the Working Committee of the Department relating to the Fourth Assembly : (i) that in discussing the location of the Assembly consideration should be given to the technical equipment and housing necessary for the work of press and broadcasting service ; (ii) that a preparatory booklet similar to that prepared before the Third Assembly be issued in as many languages as possible ; (iii) that financial provision be made for press and broadcasting services on the basis of experience at New Delhi.

It was AGREED that these recommendations be borne in mind in relation to preparations for the Fourth Assembly.

The report was received.

Dr. Fry voiced the thanks of the Committee for the work of the Department and expressed appreciation for the leadership given by Mr. Parlin and Mr. Maury.

## REPORTS OF SUB-COMMITTEES

### 22. Report of Policy Reference Committee I

The Chairman called on Dr. J. Russell Chandran, Chairman of Policy Reference Committee I.

#### A. NEW YORK OFFICE

Dr. Chandran presented the following report concerning the integration of the New York offices of the World Council of Churches and the Division of World Mission and Evangelism :

- “a) The Klein and Saks report to the Division of Inter-Church Aid, Refugee and World Service recommended the establishment of a position for an area secretary in North America to provide liaison between that Division and the service agencies in North America. The Division decided to implement that recommendation within the United States.
- b) The Division of World Mission and Evangelism, meeting in Mexico City, December 1963, considering the question of appointing a successor to Dr. George W. Carpenter in the New York office, upon his retirement, noted
  - (i) that the recent meeting of the National Council of the Churches of Christ in the USA had decided in principle upon a merger of the Division of Foreign Missions and Church World Service ;
  - (ii) that DICARWS had decided to appoint a secretary in the New York office to handle its relations with the United States.

The Committee resolved to authorize the officers to explore the possibility of appointing in New York a single secretary to serve the interests of both Divisions in their relations with the combined DFM/CWS, and the possibility of bringing about a closer integration of the two WCC offices in New York.

- c) The Executive Committee of the World Council of Churches meeting at Odessa, USSR, February 10-14, 1964, authorized the Directors of the DWME

and DICARWS, in consultation with the officers of the Central Committee and of the US Conference for the World Council of Churches and after such consultation as may be necessary with the concerned Divisions of the National Councils of Churches in the USA and Canada, to bring a nomination to the July meeting of the Executive Committee for the appointment of a Secretary in the New York office to serve the interests of both Divisions, and invited the Divisional Committee of DWME and the US Conference for the WCC to consider, and consult with the officers of Central Committee regarding the mutual relations of the two WCC offices in New York.

- d) The Executive Committee of DWME, meeting at Berlin, September 7-10, 1964, approved the integration of the New York offices of the DWME and the WCC under the administration of the senior secretary of the WCC in New York and asked him to present to the Divisional Committee in Enugu detailed plans for such integration. It is understood that the development of these plans will take place in joint consultation with the DICARWS.
- e) The Executive Committee of the US Conference for the WCC, meeting in New York, December 8, 1964, approved the integration of the New York offices of the DWME and the WCC under the administration of the senior secretary of the WCC in New York, contingent upon concurrent action by the WCC.
- f) The Division of World Mission and Evangelism, meeting at Enugu, January 4-9, 1965,
  - (i) confirmed the action of its Executive Committee approving the integration of the New York offices of the DWME and WCC under the administration of the Executive secretary of the WCC in New York ;
  - (ii) approved the steps being taken to implement this action ;
  - (iii) authorized the consolidation of DWME accounting operations in the New York office with those of the New York office of WCC and the US Conference for the WCC ;
  - (iv) undertook to meet a proportionate share of the operating budget of the integrated office not exceeding the present level of expenditure for corresponding functions and services, and subject to adjustment in view of the expected participation of DICARWS ;
  - (v) instructed the New York section of the DWME Finance Committee to review the Division's participation in the operating budget of the New York office from time to time and to report thereon to the Divisional Committee.

The Committee further requested the Central Committee to approve the foregoing actions.

DICARWS and DWME, meeting at Enugu, January 1965, in concurrent actions placed a nomination for the post of Secretary in New York for Mission and Service before the Executive Committee of the WCC. The person nominated has made no commitment to the post, but has expressed willingness seriously to consider the nomination. The Executive Committee has given power to the officers of the WCC to take appropriate action for filling the post."

In calling upon Dr. Eugene L. Smith to speak to the report, the Chairman reminded the Committee that this was the first occasion on which Dr. Smith had been present as Executive Secretary in New York. Dr. Fry recalled the service rendered to the Council by Dr. Roswell Barnes who had been forced to retire before the normal age owing to ill-health, and invited members to pray that such recovery of health and strength might be granted to him that he might be enabled to continue

to serve his Lord in the ecumenical movement even though this could not be in the active service of the World Council.

Dr. Smith said he was grateful for the opportunity of underlining the gratitude and affection in which Dr. Barnes was held. He asked for freedom to send to him the affectionate greetings of the Central Committee.

Speaking to the report on the future of the New York office, Dr. Smith said that the proposed action represented one more step towards the full integration of the work of the former International Missionary Council into that of the WCC. The proposal before the meeting had received the approval of the Division of World Mission and Evangelism and the Division of Inter-Church Aid, Refugee and World Service, as well as of the US Conference for the World Council of Churches. He hoped it would also receive the approval of Central Committee.

It was RESOLVED

that the Central Committee approve the actions of the Division of World Mission and Evangelism and the Division of Inter-Church Aid, Refugee and World Service relating to the New York office and, in concurrent action with the US Conference of the World Council of Churches, approve of the uniting of the New York offices of the WCC and the Division of World Mission and Evangelism under the administration of the Executive Secretary of the WCC in New York.

#### B. APPLICATIONS FOR MEMBERSHIP

(i) Policy Reference Committee I, accepting the recommendations of the Executive Committee, proposed that the following Churches be accepted for membership in the World Council of Churches, in accordance with the Rules. Members of Central Committee spoke concerning each of the Churches, and a vote was taken on each application separately.

It was RESOLVED

that the following Churches be accepted into membership of the World Council of Churches, in accordance with the Rules :

- a) Indonesian Christian Church (Geredja Kristen Indonesia)
- b) Serbian Orthodox Church (Yugoslavia)
- c) Lesotho Evangelical Church (Basutoland)
- d) Samavesam of Telugu Baptist Churches (India)
- e) Disciples of Christ in the Congo

#### (ii) *Associated Churches*

Upon the recommendation of Policy Reference Committee I and of the Executive Committee, it was RESOLVED

that the following Churches be accepted as associate members of the World Council of Churches :

- a) Church of Christ in the Upper Nile (Sudan)
- b) Bengal-Orissa-Bihar Baptist Convention (India)
- c) Igreja Evangelica Presbiteriana Portugal
- d) Evangelical Presbyterian Church in Rio Muni (West Africa)

In reply to a question, the General Secretary recalled that the category of "Associated Churches" had been created on the recommendation of the Third Assembly to provide for churches which were eligible for membership in the Council in every respect except that of numerical size.

#### C. NATIONAL COUNCIL RELATIONSHIPS

(i) Upon the recommendation of Policy Reference Committee I and of the Committee on National Council Relationships, it was RESOLVED

that the following Councils be accepted as associated councils of the World Council of Churches, in accordance with the criteria stated in the Rules :

- a) The Christian Council of South Africa
- b) The Christian Council of Rhodesia.

(ii) *Proposed Mutual Assistance Fund for National Councils*

On the recommendation of Policy Reference Committee I, it was RESOLVED that the Central Committee

- a) authorize a study to be made of the possibility of establishing a Mutual Assistance Fund for National Councils, in accordance with the proposals put forward by the Committee on National Council Relations (see Appendix VII), such a Fund to have a relationship with the World Council of Churches ;
- b) approve the holding of a consultation to prepare a specific plan for report to the Executive Committee in July 1965 ;
- c) authorize the Executive Committee to approve the next steps that may be considered feasible and essential to a decision regarding the establishment and administration of such a Fund.

#### D. STRUCTURE OF THE WORLD COUNCIL OF CHURCHES

Dr. Russell Chandran said that the Policy Reference Committee had studied carefully each section of the Report of the Committee on the Re-examination of the Council's Structure (see Appendix VI). Its report was presented in the light of this study.

(i) *Allocation of seats at the Fourth Assembly*

On the recommendation of Policy Reference Committee I and the Committee on the Re-examination of the Council's Structure, it was RESOLVED

that the principle be maintained that membership in the World Council of Churches carries with it the right of having at least one seat in the Assembly.

Mr. Chandran said that Policy Reference Committee had noted the importance of the Structure Committee's statement that as the number of member churches continued to rise the application of this principle would compel fresh consideration of the nature of the Assembly and the functions which an Assembly of such a size could effectively perform. Policy Reference Committee asked that this be borne in mind in making preparations for the Fourth Assembly and suggested that it be further studied by the Structure Committee. (For further reference to the allocation of seats at the Assembly see pp. 30-32.)

(ii) *Membership of Central Committee*

After discussion of a recommendation of Policy Reference Committee and of the Structure Committee (see Appendix VI, p. 104) concerning the composition of Central Committee in the light of the increasing membership of the World Council, it was RESOLVED

to ask the Executive Committee to bring to the next meeting of Central Committee a proposal for such changes in the Rules as will make effective the following recommendation regarding membership of Central Committee :

- a) that a maximum representation of seven from any one church be maintained ;
- b) that twenty additional places be provided to cover present needs and those likely to arise in the near future.

(iii) *The General Secretariat*

Dr. Chandran said the Policy Reference Committee had had a long discussion on the proposals of the Structure Committee (see Appendix VI, pp. 105 ff.) regarding the General Secretariat. The following points had commanded general agreement :

- a) No one man can now carry all the responsibilities of the General Secretariat.
- b) If one or more Deputy General Secretaries were to be appointed, the existing direct relationship between the General Secretary and the Associate General Secretaries should not be changed.
- c) It would therefore not be feasible to appoint a Deputy General Secretary who would have primary responsibility for the general oversight and coordination of the day-to-day work of divisions and departments.
- d) The present "cabinet" or "collegiate" responsibility of the Staff Executive Group should be maintained.
- e) The proposed "job description" of the two Deputy General Secretaries would therefore lead in actuality to a dangerous imbalance of functions between the two.
- f) As experience has already shown, the most serious needs in the General Secretariat are (i) for the General Secretary to be represented on many occasions when he cannot personally be present, and (ii) for continuous assistance to be given to him at the level of general administration.

*Note* : Metropolitan Nikodim indicated to Policy Reference Committee that he wished to go on record as supporting the proposal that there should be two Deputy General Secretaries, and of further maintaining that one of these should be an Orthodox. Metropolitan Justin proposed that there should be one General Secretary and only two Associate General Secretaries, one of whom would be an Orthodox.

Two further points which should be noted were :

- g) There may well be occasions in the future, as hitherto, when the General Secretary will wish to be represented by some member of the Staff Executive Group other than a Deputy General Secretary.
- h) As the World Council continues to grow, it may be essential to provide the Associate General Secretaries with more administrative assistance.

The Policy Reference Committee therefore strongly recommended the earliest possible appointment of an additional Associate General Secretary without divisional responsibilities, and the appointment of an Administrative Secretary, this office to replace the present one of Assistant General Secretary. The Committee further recommended that the staff leadership of the Council should be widely representative of different confessions and nationalities, with special reference to the inclusion of wider representation from the Orthodox Churches.

Dr. Berkhof said it was difficult to make a judgement between this recommendation and the equally strong recommendation of the Structure Committee regarding the appointment of two Deputy General Secretaries.

Dr. Goodall, speaking as Chairman of Structure Committee, said that the responsibility for action lay entirely in the hands of Central Committee. In making its recommendations the Structure Committee had, in any case, been aware that the Rochester decisions regarding any expansion of staff before the next Assembly would have to be taken seriously. He felt that Structure Committee could be convinced that the need might be met by the appointment of one Deputy General Secretary and an Administrative Secretary, but having listened to the discussion in Policy Reference Committee he himself did not feel that the appointment of an Associate General Secretary without portfolio was the right solution.

The following motion was moved and seconded, and it was RESOLVED

that the following recommendations of Policy Reference Committee I be remitted to the Executive Committee for consideration, with a request that specific proposals regarding the strengthening of the General Secretariat be brought to the next meeting of Central Committee :

- a) that the earliest possible appointment of an additional Associate General Secretary without divisional responsibilities be made ;
- b) that the present office of Assistant General Secretary be replaced by the appointment of an Administrative Secretary ;
- c) that the staff leadership of the World Council of Churches be widely representative of different confessions and nationalities, and in particular
- d) that the Central Committee be alert to the importance of strengthening the representation of the Orthodox Churches in the World Council staff as a whole, and especially in relation to the General Secretariat.

(iv) *Faith and Order*

On the recommendation of Policy Reference Committee I and the Committee on the Re-examination of the Council's Structure (p. 110, Appendix VI), it was  
 RESOLVED that

- (a) in place of the Department on Faith and Order there shall be a Secretariat of the Commission on Faith and Order ;
- (b) that the staff of the Secretariat shall be administratively related to the Division of Studies (the details of this relationship to be agreed between the officers concerned) ;
- (c) that a staff member of Faith and Order shall continue to be a member of the Staff Executive Group ;
- (d) that in respect of Faith and Order studies the Secretariat shall report to the Central Committee through the Divisional Committee of the Division of Studies ; this Committee will have the right to comment on the proposals but no authority to over-rule them ;
- (e) that in the membership of the Committee of the Division of Studies there shall be, as heretofore, two representatives of Faith and Order ;
- (f) that with regard to activities other than studies, the Faith and Order Secretariat shall report directly to the General Secretary and through him to the Central Committee.

(v) *Studies in Mission and Evangelism*

Dr. Chandran said that Policy Reference Committee I had found itself in agreement with the proposals of the Committee on the Re-examination of the Council's Structure (pp. 110-111, Appendix VI) regarding the integration of the Departments of Missionary Studies and of Studies in Evangelism. On the recommendation of Policy Reference Committee I and the Committee on the Re-examination of the Council's Structure, it was therefore RESOLVED

- (a) that there shall be a Department on Studies in Mission and Evangelism with the following aims and functions :

The *aim* of the Department shall be, through ecumenical study and consultation, to serve the churches in fulfilling their evangelistic calling and task, and to further the Church's whole world mission.

The *functions* of the Department shall be :

- (i) to undertake studies concerning the witness of the Church to those outside its life, and concerning the relationship of renewal within the Church to the task of evangelism ;
- (ii) to study the nature of the world missionary task, the ways in which it is being undertaken by the churches, including the role played by special missionary agencies, and means of fulfilling the task more effectively ;
- (iii) to undertake, at its discretion, such special studies as may be requested by the Commission on World Mission and Evangelism, by member churches of the World Council of Churches or by councils related to the Commission ;

- (iv) to cooperate with other bodies in, and to assist in coordination of, studies of questions relating to evangelism and to the full missionary task ;
- (v) to keep the churches informed about important developments within the field of these studies.

and that

- (1) There shall be a Working Committee for the Department on Studies in Mission and Evangelism within the Division of Studies.
- (2) This Committee shall be appointed by the Central Committee, on the nomination of the Divisional Committee of the Division of Studies, with the concurrence of the Divisional Committee of the Division of World Mission and Evangelism.
- (3) This Committee shall report to the Commission or Committee of the Division of World Mission and Evangelism for advice and comment, but shall report to the Central Committee through the Division of Studies, transmitting to the Central Committee such comments on its report as may have been made by the Division of World Mission and Evangelism.

(b) that the Executive Committee be empowered to take steps to put this new Department into operation as soon as this can be made practicable.

(vi) *Area Secretaryships*

Dr. Chandran said that the Committee had had before it the comments of the Structure Committee concerning the question of Area Secretaryships (see pp. 111-112, Appendix VI). It had concurred in the opinion expressed by the Structure Committee that further consideration was needed of the whole range of problems arising in this field. In the meantime it was felt that encouragement should be given to the Divisions of Inter-Church Aid, Refugee and World Service and World Mission and Evangelism to undertake the proposed reconsideration of the "Herrenalb categories.":

It was RESOLVED

- (a) that the Central Committee encourage the Division of Inter-Church Aid, Refugee and World Service and the Division of World Mission and Evangelism to undertake a reconsideration of the "Herrenalb categories" ;
- (b) that while this reconsideration is in progress the Divisional Committee of the Division of Inter-Church Aid, Refugee and World Service be authorized to consider for listing projects outside the present categories, after consultation with the staff of the Division of World Mission and Evangelism ;
- (c) that the Structure Committee be asked to resume a study of the question of Area Secretaryships at a later date in the light of the conclusions reached in the discussions between the two Divisions ; and
- (d) that the Structure Committee be asked to take into account the wider interests of the Council, such as those represented in the Division of Ecumenical Action.

(vii) *Department of Finance and Administration*

On the recommendation of Policy Reference Committee I it was RESOLVED

- (a) to refer to Finance Committee for further study the questions dealt with in the Structure Committee's report under the headings of "Reserves" and "Travel Expenses" of members of WCC Committees;
- (b) to ask the Structure Committee to include the structural aspects of the Department of Finance and Administration in its continuing study, and to request that this examination be made in consultation with the Finance Committee.

(Note : See also Report of Finance Committee, pp. 63-64).

(viii) *Commission of the Churches on International Affairs*

On the recommendation of Policy Reference Committee I, it was RESOLVED that the Central Committee

- (a) note with approval the observations and recommendations of the Structure Committee concerning the Commission of the Churches on International Affairs (see p. 115, Appendix VI) ;
- (b) recommend that the organizing committee of the Church and Society World Conference be asked to make as big a contribution as the Conference agenda permits to a study of "The theological foundation for Christian testimony and action in international affairs" ;
- (c) ask the General Secretariat, in collaboration with the Commission of the Churches on International Affairs, to arrange for a consultation on similar lines to the Cambridge Conference of 1946 at a convenient date between the meeting of the Church and Society World Conference and the convening of the Fourth Assembly.

(ix) *Unfinished business*

Dr. Chandran said that Policy Reference Committee I had considered the section of the Structure Committee's report dealing with unfinished business, and wished to recommend

- (a) that the Structure Committee be asked to continue its work ;
- (b) that the Committee be asked to deal with the items of unfinished business listed in its report (see section (A), p. 116, Appendix VI) and to do preliminary work (at least through its Chairman and Secretary) on relations between the Division of World Mission and Evangelism and the Division of Inter-Church Aid, Refugee and World Service ; on issues relating to the Division of Studies ; and on the financial implications of actions proposed or contemplated ;
- (c) that Central Committee, at its next meeting, in the light of the Structure Committee's report at that time and of developments within the World Council in this ensuing period, give guidance to the Structure Committee whether it wishes it to go on to a more radical reappraisal of the total structure of the Council ;
- (d) that meanwhile Structure Committee retain the freedom already given in its mandate "to give attention to structural matters in general, in so far as these — in the Committee's discretion — call for reconsideration."

The Bishop of Rochester thought a shorter and more definitive recommendation should be substituted. He suggested (a) that the Structure Committee be continued only until the next meeting of Central Committee ; (b) that the Central Committee be provided with copies of all relevant documents, minutes or other material ; (c) that the Committee meet only on the call of the officers of Central Committee should they feel that another meeting is necessary between now and the next meeting of Central Committee.

Dr. Carleton favoured the proposal made by the Bishop of Rochester. He felt that it preserved the identity of the Structure Committee while leaving in abeyance the question of its further responsibilities pending a decision regarding the General Secretariat.

Dr. Kathleen Bliss was in favour of the original proposal of Policy Reference Committee, especially in so far as it requested Structure Committee through its officers to look at the question of relationships between the Divisions of Inter-Church Aid and World Mission and Evangelism.

Dr. Visser 't Hooft said that the financial question would have to be borne in mind in view of the appointment of a special Nominating Committee. In reply to a question, Mr. Northam said it was impossible to give a definite ruling but if only

one meeting of each of these two committees were held during the coming year the cost might be covered within the present estimated budget, provided no unforeseen contingencies arose. The situation would naturally be different if the Nominating Committee found it necessary to hold more than one meeting.

Dr. Coventry Smith said he would be opposed to the substitute proposal if a meeting of Central Committee was not to take place for eighteen months. He thought there should be a radical examination of the present structure before the next Assembly and if this were not to be begun until after the middle of 1966 there would be all too little time for the study which would be required.

Dr. Paul Minear said that some matters had already been referred to Structure Committee for continuing study. He was not convinced that the suspension of its work, as proposed by the Bishop of Rochester, was wise.

Dr. Fry then asked for a vote on the question whether the proposal of the Bishop of Rochester should be substituted for the recommendations of Policy Reference Committee I. A show of hands indicated a vote of 25 contra, 18 in favour. Dr. Fry said that the recommendations of Policy Reference Committee I were before the meeting.

Dr. Payne, speaking as a member of the Finance Committee, said that there was need to consider seriously the implications of holding meetings of the Structure Committee and of the new Nominating Committee during the coming financial year. He moved that the following clause be added to the first recommendation of Policy Reference Committee :

“and that the Executive Committee be asked to consider at its next meeting the time when the Structure Committee can most advantageously be called together.”

Dr. Fry put the motion to the meeting. It was seconded, put to the vote and **ADOPTED**.

Dr. Chandran then formally moved the adoption of the Policy Reference Committee's recommendations. This was seconded and carried and it was therefore **RESOLVED**

- (a) that the Structure Committee be asked to continue its work, and that the Executive Committee be asked to consider at its next meeting the time when the Structure Committee can most advantageously be called together ;
- (b) that the Committee deal with the items of unfinished business listed in its report (see p. 116, Appendix VI), and do some preliminary work (at least through its Chairman and Secretary) on relations between the Division of Inter-Church Aid, Refugee and World Service and the Division of World Mission and Evangelism ; on issues relating to the Division of Studies ; and on the financial implications of actions proposed or contemplated ;
- (c) that Central Committee, at its next meeting, in the light of the Structure Committee's report at that date and of developments within the Council in this coming period, give guidance to the Structure Committee whether it wishes it to go on to a more radical reappraisal of the total structure of the Council ;
- (d) that meanwhile Structure Committee retain the freedom already given in its mandate “to give attention to structural matters in general, in so far as these — in the Committee's discretion — call for reconsideration.”

#### E. THE FOURTH ASSEMBLY

Dr. Chandran said that Policy Reference Committee I had had before it (a) a staff document concerning the nature, subject-matter and theme of the Fourth Assembly ; (b) recommendations from the Executive Committee meeting at Tutzing in July 1964 concerning the allocation of seats ; (c) the report of the discussion in

the Committee of the Division of Studies on the theme of the Assembly (see Appendix VIII, p. 121).

(a) *Date and location of the Assembly*

On the recommendation of Policy Reference Committee I, it was RESOLVED

- (i) that the Fourth Assembly be held in the year 1968, with a tentative preference for the latter part of August and the beginning of September (following the likely but as yet undecided date of the next Lambeth Conference);
- (ii) that the Executive Committee be asked to decide on the location and the precise dates.

Professor Nikolainen expressed uneasiness at the comparatively short time that was available, and the difficulty of making adequate preparations in time for an Assembly in 1968.

Dr. Schioltz pointed out that when the time of the Third Assembly was agreed upon in 1958 there was about the same period available for preparation as that now proposed.

(b) *Allocation of seats*

Dr. Chandran presented the following proposals of the Executive Committee at its meeting in Tutzing, July 1964, concerning the allocation of seats in the Fourth Assembly :

“Dr. Visser ’t Hooft presented a summary of the problems involved in the allocation of seats at the Fourth Assembly, together with proposals for dealing with them. After discussion and the addition of a provision that in the event of places not being taken up there be no provision for re-allocation, it was AGREED

that the following proposals regarding the allocation of seats in the Fourth Assembly be adopted for submission to the Central Committee :

(i) *Summary of problems :*

1. The number of delegates appointed to represent the churches at New Delhi was 608 (31 were absent). In addition a certain number of delegates from the churches admitted at New Delhi were seated (Church of Russia 16, Rumanian Church 2, Bulgarian Church 2, most others 1).
2. The New Delhi Assembly decided that the number of full members of the Fourth Assembly should be 700 (including 25 delegates to the Assembly proposed by CWME) and that the Central Committee is empowered to increase or to diminish the said number by not more than 20 per cent. In view of the great increase in member churches it is not likely that anyone will want to diminish the number of 700. The question is therefore : should the number be 700 or 840 or in between these figures ?
3. It would seem best to begin with the question : What result do we get if we give to the churches which have joined at or after New Delhi a number of seats comparable to those given to the other member churches ? The number of churches which have joined at or after New Delhi is 38. Of these, 25 churches would seem to be in the category of churches which should have one delegate at the Assembly. (Every member church is entitled to have at least one delegate.) From this group we must add therefore 25 places, but in view of forthcoming applications it will be prudent to raise this figure to 45.
4. There are, however, among the new member churches a certain number which are in the category of large or even very large churches, which should therefore have a considerable number of places in the Assembly. These churches are the following :

Church of Russia	30,000,000
Church of Rumania	13,000,000
Church of Bulgaria	6,000,000
Czech National Church	750,000
Church of the Province of Uganda	1,000,000/1,500,000
Baptist Churches of Russia	545,000
Orthodox Church Georgia	
Armenian Church (Etchmiadzin)	4,500,000
Armenian Church (Antelias)	500,000
Estonian Lutheran Church	350,000
Latvian Lutheran Church	500,000
Methodist Church Nigeria	143,000
Orthodox Church Poland	400,000
Serbian Orthodox Church	8,000,000

5. In this connection the most difficult problem to settle is that of the number of seats to be given to the largest churches. In the New Delhi figures the largest delegations were those of the Methodist Church (USA) which had 35 places (plus 8 outside USA) and the EKD with 36. It is proposed that the maximum number of seats of any church for the next Assembly shall be 35.
6. It is important to demonstrate clearly that the World Council of Churches, having accepted the large Orthodox Churches into its membership, now desires to give them that full place in its life to which they are entitled. But it is also important to avoid the impression that other churches which have participated in the life of the Council for many years are now becoming less important.
7. With regard to the regional representation the figure for Africa will be automatically increased by the fact that so many African churches have recently joined.
8. With regard to the confessional representation the following points need to be kept in mind :
  - a) The figure for the Orthodox Churches will have to be increased substantially and become the largest of the "confessional" figures.
  - b) Every attempt should be made to ensure that the figure for the Reformed Churches remains roughly equal to that of the Lutheran Churches and this in spite of the fact that the number of Presbyterian Churches in our membership has increased more rapidly than that of the Lutheran Churches, for the total number of Lutherans in our member churches is larger than the total number of Reformed and Presbyterian.
  - c) It is also important that the Methodist and Anglican figures should be roughly equal.
9. It has been proposed that the minimum figure for full membership should be raised to 50,000 and that the associated churches should be given a few places in the Assembly according to a system of rotation. But it would be difficult to put this in operation before the Fourth Assembly.

(ii) *Allocation of places :*

ORTHODOX CHURCHES

Constantinople . . . . .	17 *
Russia . . . . .	35
Rumania . . . . .	15
Bulgaria . . . . .	7
Poland . . . . .	2

Greece . . . . .	17 *
Russian USA . . . . .	4 *
Jerusalem . . . . .	4 *
Antioch. . . . .	4 *
Alexandria . . . . .	4 *
Yugoslavia . . . . .	10
Cyprus . . . . .	3 *
Syrian Antiochian . . . . .	1 *
Rumanian Episcopate . . . . .	1 *
Georgia. . . . .	2
Total	126

\* = New Delhi figures.

(Highest totals New Delhi were those of Lutheran and Reformed = 103).

TOTAL REPRESENTATION

The New Delhi total was . . . . .	608
Add 45 from 45 new churches which should have <i>one</i> delegate each .	45
Add 16 to the 55 which Orthodox had in New Delhi . . . . .	71
Add 26 for other large churches which joined at or after New Delhi	26
Total	750

(iii) *Re-allocation of places.* It was agreed that in the event of any places not being taken up, there should be no re-allocation of such places."

On the recommendation of Policy Reference Committee I, it was RESOLVED that the above proposals of the Executive Committee concerning the allocation of seats at the Fourth Assembly be adopted, thus establishing the total member of places as 750.

(c) *Theme of the Assembly*

On behalf of Policy Reference Committee I, Dr. Chandran moved that the following recommendations concerning the theme of the Fourth Assembly be remitted for action to the Executive Committee, together with a few members of Central Committee specially coopted for the purpose :

- (i) that the theme should be "Behold, I make all things new" ;
- (ii) that a preparatory booklet should develop this theme for study in the churches before the Assembly ;
- (iii) that there should be one main presentation of the theme to the Assembly, with one or two shorter papers (representing diverse confessional or theological approaches) ;
- (iv) that the officers of sections should take careful note of the booklet and relate its contents to the business of their sections ;
- (v) that the theme should not necessarily govern all the worship and Bible study of the Assembly.

This was seconded.

Professor Nikolainen said it was difficult to support these recommendations without knowing more of what was implied in the proposed theme, and in what manner it would be treated.

Metropolitan Athenagoras said he found the proposed theme in complete harmony with thinking in both East and West today.

Bishop Noth felt we should guard against the theme of the Assembly becoming a slogan or a motto and that no attempt should be made to crowd every issue before the Assembly into the compass of the main theme. If this theme were chosen he thought its content should be carefully considered, especially in its eschatological reference, and that the method in which it was treated would be important.

Dr. Berkhof suggested that it was not wise to tie the work of the sections too closely to the theme. He proposed that paragraph (iv) of the recommendations before the meeting should read :

"that the officers of sections should take careful note of the booklet and *see how far they can* relate its contents to the business of their sections."

The Chairman put the motion to the meeting and it was seconded and ADOPTED.

Archbishop John expressed agreement with Metropolitan Athenagoras ; the emphasis today in both East and West was on renewal.

Dr. Baugher said he was in favour of the proposed theme. It was consistent with the attempt to analyse and understand the revolutionary aspects of change in the world and the way in which God was working in and through them.

Dr. Niles hoped that in our work on the theme we should especially dwell on the first word — "Behold."

Dr. Niesel supported the choice. He thought we should also have in mind the words "When a man is in Christ he is a new creation." "The idea of newness comes out in the text but what is promised to us with regard to the action of Jesus Christ happens when we are bound to him in the Holy Spirit... Something which belongs to true eschatology is the idea of the rising sun already shining and driving away the shadows of the night." This idea must be brought into the theme.

Professor Cotsonis welcomed the theme from an anthropological point of view. "New wine is put into new flasks. This is the Christian anthropology which is speaking through the Gospel and through the lives of Christians."

Archpriest Borovoy reminded members that this had been the theme of the recent Youth Conference in Beirut. "Our youth is our future. If people want to discuss this theme among our youth, I think we should also consider it."

Dr. Brennecke said he would look forward to more information regarding the way in which the theme would be developed. He hoped the Bible study and the main theme would be related to the whole work of the Assembly : this method had been followed at the Mexico meeting of the Commission on World Mission and Evangelism and had been highly successful.

Metropolitan Parthenios-Aris said that in treating the theme, the eschatological factor should be borne in mind, "We must always believe we live in the last moments."

The Rev. Charles Westphal did not like the theme because the text had been taken out of its context. He thought perhaps we should choose a more modest theme. We should express ourselves not only in terms of aspiration and promise but of demand. Demand and promise were linked in the word of God and we must not appear to be living on promises without meeting the demands which they contain. There was much to be said for a theme which had unfortunately already been used — "Honest to God." A biblical theme which might express this was "Ye must be born again."

Metropolitan Justin supported the choice of the theme which he felt spoke to the need and desire for renewal which was a mark of our times.

Professor d'Espine felt there should be a clear link between the theme and the work of the sections : he regretted that we were not in a position at this time to make any decisions regarding the latter. The theme should illuminate the whole Assembly.

The Chairman then put the motion to the meeting and the recommendations were voted upon point by point, it being RESOLVED

that the following recommendations concerning the theme of the Fourth Assembly be remitted for action to the Executive Committee, together with a few members of Central Committee specially coopted for this purpose:

- (i) that the theme shall be "Behold, I make all things new" ;
- (ii) that a preparatory booklet should develop this theme for study in the churches before the Assembly ;
- (iii) that there shall be one main presentation of the theme to the Assembly, with one or two shorter papers (representing diverse confessional or theological approaches) ;
- (iv) that the officers of sections should take careful note of the booklet and see how far they can relate its contents to the business of their sections ;
- (v) that the theme should not necessarily govern all the worship and Bible study of the Assembly.

#### F. SECRETARIAT FOR THE SERVICE OF LAYMEN ABROAD

Dr. Chandran said that Policy Reference Committee had considered a report on the work of the Secretariat for the Service of Laymen Abroad (see Appendix XIV). The Committee also had before it relevant reports from the Divisions of Inter-Church Aid, Refugee and World Service ; World Mission and Evangelism ; and Ecumenical Action. The recommendations now brought before the Committee were intended to provide for the carrying on of the concerns of the Secretariat.

On the recommendation of Policy Reference Committee I, it was RESOLVED

- a) that Central Committee recognize the valuable service of the Rev. Ban It Chiu during the past three years as secretary in the Secretariat for the Service of Laymen Abroad (i) in laying this concern before the churches ; (ii) in helping to establish the necessary machinery in the churches and councils for service to laymen abroad ; (iii) in opening up and defining the dimensions of this problem ;
- b) that the Youth Department be requested to deal with the problem of what can and should be done about offers of service which come "mainly from the young, inexperienced and unqualified" ;
- c) that the Division of Inter-Church Aid, Refugee and World Service be requested to consider the possibility of the Secretariat for Teams, Fraternal Workers and Personnel becoming the channel in the World Council of Churches which will receive enquiries for qualified and competent personnel from churches and national ecumenical agencies, and through which such requests will flow to those national agencies which would be able to answer them ;
- d) that the Division of Ecumenical Action, through its Department on the Laity, and within the limits of present staff, be requested to seek to help churches and national Christian councils to integrate laymen from other countries more effectively in the life and mission of the Church in the host country ;

it being understood

- 1) that the Division of World Mission and Evangelism will continue to make available the services of Dr. Paul Löffler for helping the churches to develop more effectively the missionary role of the Christian layman abroad ; and will also seek resources through its Programme Budget to assist the Department on the Laity in fulfilling the above remit ;
- 2) that the Division of Inter-Church Aid, Refugee and World Service will seek to make available the services of its Secretary for Personnel to meet the needs of the World Council of Churches as a whole concerning requests for and recruitment of personnel in this field.

In putting the above recommendations to the meeting, the Chairman expressed the sense of indebtedness felt by the Committee to the Rev. Ban It Chiu whose work had made it possible for this distribution of responsibilities through the three Divisions named to be made.

#### G. FUTURE MEETINGS

Dr. Chandran said that the Policy Reference Committee had given careful consideration to the question of the date of the next Central Committee, in the light of the appointment of the Nominating Committee for the General Secretary and the desirability of securing a period of overlap between the appointment of the new General Secretary and the departure of Dr. Visser 't Hooft. It was in the mind of the Committee that a date in January or February might be practicable, but no definite proposal was agreed upon. Dr. Chandran therefore moved, on behalf of Policy Reference Committee I,

that the next Central Committee be held in January or February 1966, the date to be decided by the Executive Committee.

This was seconded.

During the ensuing discussion considerable uneasiness was expressed regarding the possibility of securing a good attendance if the date of the meeting were left open. By a show of hands it was demonstrated that a February date would be convenient for a greater number of members than a date in January.

Dr. Fry then asked for a vote upon the motion of Policy Reference Committee : the motion was defeated by 34 votes to 21.

Lord Wemyss moved, and it was seconded

that Central Committee proceed to settle a definite date in February 1966 for its next meeting and authorize the officers to postpone the meeting if the Nominating Committee found itself unable to make a recommendation by that date and to make any necessary arrangements for an adjustment in the term of service of Dr. Visser 't Hooft.

This was put to the meeting and AGREED, by 41 votes to 16. It was further AGREED

that, subject to the above provision, the next meeting of Central Committee be from 8th to 17th February 1966.

It was noted that the dates of the Executive Committee would be February 6th to 8th, 1966.

With regard to the place of meeting, Dr. Chandran reported that an invitation had been received through Dr. Niesel on behalf of the EKD for the meeting to be held in Wuppertal-Barmen : the only possible summer dates would be the second half of August or later ; March/April would also be possible. An invitation had also been extended by the Ecumenical Patriarchate, through Bishop Emilianos, for the meeting to be held in Crete.

It was RESOLVED

that Central Committee having received with gratitude the invitations from the EKD and the Ecumenical Patriarchate refers them to the Executive Committee for consideration and report, suggesting that some thought might also be given to the location of the 1967 meeting.

#### 23. Report of Policy Reference Committee II

Dr. Fry called upon Metropolitan Parthenios-Aris, Chairman of Policy Reference Committee II.

## A. RELATIONSHIPS WITH THE ROMAN CATHOLIC CHURCH

Metropolitan Parthenios-Aris presented the report of the Reference Committee concerning relationships with the Roman Catholic Church and moved that it be approved.

In reply to a question from Lord Wemyss, the General Secretary said that the reason for the proposal that on the suggested working group there should be 8 representatives of the World Council and 6 of the Roman Catholic Church was that it was necessary for the WCC representation to include the various aspects of the Council's work and also as far as possible the different confessional and geographical areas ; the Roman Catholic Church would have a similar problem but to a lesser degree.

Metropolitan Meliton expressed "satisfaction and joy" in receiving the recommendations before the meeting. He warmly welcomed the proposal to set up a working group.

Bishop Pantaleimon, speaking on behalf of the Church of Greece, expressed approval of the recommendations. It would be necessary, however, to consult his Church before final support could be given to the proposed working group.

Metropolitan Nikodim said that as an Orthodox Bishop he fully supported the proposals and thought they would be equally acceptable to his Church.

Metropolitan Justin felt that all churches should be grateful to the World Council for its efforts to promote relationships with the Roman Catholic Church, but he said he must underline the fact that the Council had no authority to speak in the name of the churches without their express agreement. The initiative with regard to dialogue with the Roman Catholic Church rested with each individual church. He did not believe that at the present stage a joint study group was advisable. He would prefer a study group within the World Council framework.

With reference to the recommendation that a paper concerning relationships with the Roman Catholic Church should be prepared for transmission to member churches and councils, Metropolitan Meliton said that in his opinion such a paper should not be sent as an official document but should simply be sent to the churches as material for their information.

Dr. Neville Davidson took the opposite view and expressed the opinion that there would be great value in keeping the constituency in close touch with what was being done ; he advocated the circulation of such a document.

After agreement on certain verbal amendments, the Chairman asked for a seconder to Metropolitan Parthenios's motion that the recommendations of Policy Reference Committee be adopted. The motion was seconded, and it was RESOLVED

(i) that on the recommendation of Policy Reference Committee II and of the Executive Committee, Central Committee receive the following statement on relationships with the Roman Catholic Church and give it general approval :

"1. At its meeting in Rochester in 1963 the Central Committee of the WCC adopted a statement on relations with the Roman Catholic Church which spoke of the beginning of a genuinely ecumenical dialogue between the Roman Catholic and other churches, resting upon the one foundation of God's revelation of himself in Jesus Christ, aiming at deeper understanding, mutual enrichment and the renewal of the life of the churches in which the profound dogmatic differences can be faced in a spirit of love and humility. It was urged that every opportunity be seized for the development of this dialogue at every level of the life of the churches. A number of specific issues were mentioned which must be faced if true dialogue is to be possible.

2. The World Council itself is preparing for the dialogue in several ways : through the sending of observers to the sessions of the Second Vatican Council ; through a number of consultations on specific topics such as the

work among the laity, missionary problems or social questions, and more generally through the contacts which have been established with the Secretariat for the Promotion of Unity in Rome.

3. The adoption and promulgation of the Decree *de oecumenismo* by the Roman Catholic Church has created a new situation. The fact that the Roman Catholic Church expresses so definitely its desire to enter into conversation with the other churches and expresses its convictions on the subject is an important new fact in the development of the ecumenical movement. For the Roman Catholic Church thus adopts a number of principles and policies which have guided the churches in the ecumenical movement in the past decades. There are points in which the conception of ecumenical relations is the same as that developed in the World Council of Churches and in its member churches. There are other points in which there are considerable differences. The World Council of Churches which has always sought "to draw Churches out of isolation into conference" must surely use this opportunity to do whatever it can do, in the light of its mandate, to encourage these new contacts and should itself enter into a conversation with the Roman Catholic Church about common concerns and unsolved problems of relationship.

The very fact that there are differences in our conceptions of ecumenical relations obliges us for the sake of a healthy development of the ecumenical movement to do our utmost to clarify our positions and, if possible, to arrive at mutual understanding.

4. Preliminary conversations have taken place between representatives of the WCC and of the Secretariat for the Promotion of Unity. The WCC's Executive Committee has given serious consideration to the matter and a number of church leaders have been consulted.

These discussions have led to the conclusion that the time has come to elaborate a common understanding between the WCC and the Roman Catholic Church concerning the principles on which the relationships should be based and the manner in which they should be developed.

5. The World Council of Churches and the Roman Catholic Church are not comparable entities. The World Council of Churches is a fellowship of many churches with different confessional background. The Roman Catholic Church is a single Church. Their cooperation creates therefore special problems. These problems can however best be solved by frank discussion.

6. It is very important to note that the competence of the WCC in this field has its strict limitations. It cannot act for the member churches, unless it is specifically authorized to do so. The principle laid down in the Toronto Declaration must be faithfully observed :

"The purpose of the World Council of Churches is not to negotiate unions between churches, which can only be done by the churches themselves acting on their own initiative, but to bring the churches into living contact with each other and to promote the study and discussion of the issues of church unity."

This means that the WCC does not interfere in discussion which its member churches may have with the Roman Catholic Church. The World Council does however desire to be informed about such discussions and stands ready to give any assistance that it may be asked to give.

7. A clear distinction must also be made between the subjects which can properly be discussed between the WCC and the Roman Catholic Church

and those which can and must be discussed in bilateral conversations between the individual member churches (or confessional bodies) and the Roman Catholic Church.

Among those subjects which belong to the first category we would mention especially : *a*) practical collaboration in the fields of philanthropy, social and international affairs ; *b*) theological study programmes which have a specific bearing on ecumenical relations (Faith and Order) ; *c*) problems which cause tension between the churches (e.g. mixed marriages, religious liberty, proselytism) ; *d*) common concerns with regard to the life and mission of the Church (laity, missions, etc.)

It is recognized that these subjects have certain aspects which can best be discussed at the international level, and other aspects which can best be discussed at the national level.

8. In the light of the above considerations it is proposed that a working group be established composed of 8 representatives of the World Council of Churches and of 6 representatives of the Roman Catholic Church. The task of this group would be to work out the principles which should be observed in further collaboration and the methods which should be used. When discussing specific fields of work the group could invite persons specially concerned with these fields to sit with them as consultants. The working group would not be able to take any decisions, but elaborate proposals which would be submitted to the bodies they represent, and communicated to the member churches.

9. The relationships between the WCC staff and the Secretariat for the Promotion of Unity can best be maintained by the regular exchange of visits.

10. It will be important for the WCC to keep in these matters in close touch with the families of churches and confessional bodies, several of which will develop their own contacts with the Roman Catholic Church. This can be done by developing as much consultation and mutual representation as proves to be possible.

It may also be that some national councils of churches may desire the help of the WCC in their conversations with the Roman Catholic Church at the national level.

11. It should be underlined that the WCC desires to develop its relationships with all churches, which are not members of the WCC but which would maintain contacts with it.”

- (ii) that the officers be authorized, subject to parallel action by the appropriate authorities of the Roman Catholic Church, to appoint eight members to a working group as proposed in paragraph (8) above.
- (iii) that Central Committee commend the paper prepared by Dr. Lukas Vischer (see Appendix V) to the attention of the churches and express the hope that it will receive widespread circulation ;
- (iv) that the Central Committee rejoice to know of a growing volume of dialogue, fellowship and cooperative action between the member churches and Roman Catholics at many different levels — local, national, and regional. In this situation new problems are arising and must be recognized. There is need for frank discussion and clarification of the principles upon which dialogue and cooperation must be based. It is important to ensure that new relationships are developed in such a way that existing relationships are deepened and strengthened, and that freedom is retained for the fuller development of fellowship among all Christians ;

- (v) that the following services be provided to churches and national councils of churches where desired :
  - (a) the exchange of news of developments in relations with the Roman Catholic Church at all levels ;
  - (b) information about documents necessary for understanding the developing relations between the Roman Catholic Church and member churches of the World Council of Churches.
  - (c) interpretative comment which may assist churches and national councils in dialogue and relationship with the Roman Catholic Church ;
- (vi) that as a first step the Central Committee request the staff to prepare a paper which, after approval by the Executive Committee, can be transmitted to member churches and to national councils to assist them at the present stage of the developments of relations with the Roman Catholic Church.

## B. REPORTS OF EXECUTIVE COMMITTEE AND GENERAL SECRETARY

### (a) *Regional developments*

On the recommendation of Policy Reference Committee II, it was RESOLVED that the Central Committee, having carefully considered the important sections of the reports of the Executive Committee and the General Secretary on the significance of regional ecumenical developments, recognize that in these developments there are both dangers and opportunities. The dangers are that regional associations may come between the churches and the World Council ; that narrow concepts of nationalism and regionalism may seek expression through such developments ; and that too many claims may be made upon member churches. These dangers must continually be watched. The Central Committee, however, believes that the opportunities overwhelmingly outweigh the dangers. These opportunities are :

- (i) bridging of political divisions within regions (as is already the case in Africa, East Asia and Europe) ;
- (ii) making articulate the thinking of the region within the ecumenical movement ;
- (iii) providing channels for action and communication between the World Council and the churches in the region ;
- (iv) making possible regular sharing in ecumenical fellowship wider than that of their own nations by
  1. member churches of the World Council not represented on the Central Committee ;
  2. churches which for reasons either of size or lack of autonomy are unable to seek membership of the World Council ;
  3. churches which are at present hesitant to seek such membership but which are prepared to share in regional fellowship.

### (b) *Committee on Specialized Assistance to Social Projects*

On the recommendation of Policy Reference Committee II, it was RESOLVED that, having received the report of the Executive Committee and of the Committee of the Division of Inter-Church Aid, Refugee and World Service on the work of the Committee on Specialized Assistance to Social Projects (SASP) during the past three years, the Central Committee express its appreciation of this important development in the work of the Council ; authorize the continuation of the programme for a further period of three years ; and agree to appoint persons to serve on the Committee of SASP for this period.

(c) *Relationships with conservative evangelicals*

Metropolitan Parthenios-Aris moved the adoption of a statement presented by Policy Reference Committee II on relationships with conservative evangelicals. This was seconded. There followed a full discussion of the document in general and in detail in which the following members participated : Dr. Payne, Professor Cotsonis, Dr. Niemöller, Bishop Støylen, Sir Kenneth Grubb and Bishop Mathews.

Bishop Mathews moved that the document be withdrawn and paragraph 14 of the report of the Executive Committee be adopted in its place. This was seconded ; the Chairman put the motion to the meeting and it was adopted. It was therefore RESOLVED

that the following statement of the Executive Committee concerning relations with evangelical churches outside the membership of the World Council of Churches be adopted for transmission to member churches for their consideration :

“The Executive Committee is concerned to strengthen relations with non-member churches. It is well-known that there are several evangelical churches, including some large churches, which do not at this time find it possible to join the fellowship of the World Council. It is difficult to organize formal contacts with these churches on any considerable scale, but the Executive Committee has been happy to know of a number of informal meetings in which it has been possible to discuss our common faith in an atmosphere of mutual trust and charity. The member churches of the World Council, which have already experienced something of the mutual correction and edification which is made possible by our common membership in the Council, need also the contribution of these evangelical churches and desire to share with them, in such ways as may be found mutually acceptable, in practical tasks of Christian service and witness. It is our hope that all who share the Scriptural and Trinitarian faith in Jesus Christ as God and Saviour may be thus enabled both to work together and to build one another up in the common faith.

In view of the fact that there is in the membership of several member churches a considerable body of those who would accept the name “conservative evangelical,” whose theological convictions, spiritual experience, and missionary zeal might well find more vital expression in the life of the World Council, the Executive Committee hopes that these member churches will give serious thought to this matter, and will seek ways by which this witness may be more adequately represented in the life of the Council.”

Professor d’Espine drew attention to the difficulty experienced by members of the Committee who were dependent upon translation. In this instance there was no way of translating the term “conservative evangelicals” acceptably into French. The Chairman acknowledged the difficulty which was a constantly recurring one. He suggested that the French-speaking members should confer together in an attempt to find a phrase which would adequately convey the meaning of the term in the French language.

(d) *Publications policy*

Metropolitan Parthenios-Aris said that Policy Reference Committee II had considered a report on the publications policy of the Council (see Appendix XV), and had taken into account the advice of the Staff Publications Committee and the Staff Executive Group.

On the recommendation of Policy Reference Committee II, it was RESOLVED that Central Committee

(i) authorize the continuation of the post of Publications Secretary for a further period of three years ;

- (ii) instruct the staff to continue its work of developing policies, procedures and activities to improve publications and their distribution ;
- (iii) ask that a further report be made to Central Committee at its meeting in 1966.

## 24. Report of Policy Reference Committee III

Dr. Baeta presented the report of Policy Reference Committee III.

### A. STATEMENT ON CURRENT INTERNATIONAL ISSUES OF PEACE, JUSTICE AND FREEDOM

Dr. Baeta moved the adoption of the statement on Current International issues of Peace, Justice and Freedom. The following discussion ensued :

Bishop Lilje expressed gratitude for the work of the Commission of the Churches on International Affairs in all these matters. We must, he said, try to understand the dividing line between the service of a citizen and the service of a Christian. It was not enough to point to general principles without entering into a discussion in detail.

Dr. Blake said he could not vote for the paper with much enthusiasm. We should be able to say something more clearly in the name of the Gospel on such issues as disarmament and nuclear weapons.

Dr. Carleton proposed that the reference to Indonesia should be removed from the paper in view of the current relationship between Indonesia and the United Nations. This proposal was put to the meeting and defeated.

Sir Francis Ibiam expressed appreciation of the work of the East Asia Christian Conference in promoting relationships between Malaya and Indonesia. He felt the churches in South East Asia had exerted a great reconciling influence.

Dr. Berkhof moved that the reference to Protestant minorities in the paragraph concerning Spain should be amended to cover all minorities. After discussion it was AGREED that this amendment be made.

In relation to the paragraph on Cyprus, Professor Cotsonis, Metropolitan Parthenios-Aris and Metropolitan Nikodim pressed for the insertion of the word "self-determination". This was put to the vote and the motion was lost by 16 votes to 29.

Professor Obermuller moved the addition to this paragraph of the words "We feel very deeply the conflict for a servant of the Gospel if he must be at the same time a statesman." This was seconded.

Metropolitan Parthenios-Aris said that Orthodox churchmen could not support such a statement. Liberty was a gift of God, and it was right that a leader of the Church should stand for it.

Professor Konidaris said he had prepared a statement for the press in which he had tried to make clear the responsibility of Archbishop Makarios in the emergency situation in Cyprus. He would make copies available to members.

Professor Cotsonis reminded the meeting of the support from all parts of the world that had been given to the Rev. Luther King in the United States. Archbishop Makarios was also a leader of his people in the fight for freedom. One could not separate one's membership in the Church from one's membership in the nation. He asked Dr. Obermuller to withdraw his proposal, which would be misunderstood by members of the Orthodox churches.

Metropolitan Nikodim said he would vote against Dr. Obermuller's proposal. The Orthodox view was that the relation between the Church and the people was inseparable. The Church had always led the people when the question of freedom arose. For Archbishop Makarios to lead his people in the struggle for freedom was not against Christian principles : it was the direct fulfilment of his métier.

Dr. Schiotz said that although he favoured the motion he would vote against it. Unless the Commission of the Churches on International Affairs had on some previous occasion taken a position in the matter of the separation of Church and State

this amendment would bring in an issue which was not properly germane to the topic before the meeting.

Bishop Panteleimon spoke in support of the other Orthodox representatives.

Dr. Obermüller said that if he had unwittingly offended the feelings of the Greek and other Orthodox members he was deeply sorry and asked their pardon in the interests of the unity for which we all stand. He asked leave to withdraw the motion, which was granted.

Dr. Payne asked for an assurance from the Commission of the Churches on International Affairs that among matters with which it was regularly concerned was the question of the situation in Nagaland. Dr. Nolde said that this was the case.

Mr. Bokealeale spoke of the question of the Congo and the present unhappy situation in that country. The true situation was not always reflected in the newspaper reports ; men, women and children were suffering and dying. He asked that members would keep the Congolese people in their prayers and would exert all possible influence to ensure that some solution of the present difficulties might be found.

Dr. Fry asked for a seconder to Dr. Baeta's motion that the paper be adopted. The motion was seconded and it was RESOLVED

that Central Committee adopt the following *Statement on Current International Issues of Peace, Justice and Freedom* for transmission to member churches for their consideration :

"As members of the Central Committee meeting in Enugu, Nigeria, we acknowledge with appreciation the report on *Africa and International Affairs* which has come to us from the All Africa Conference of Churches Consultation, 4 to 9 January 1965. It expresses views on currently critical problems : independence and interdependence ; the Organization for African Unity and the All Africa Conference of Churches ; nuclear arms ; human rights ; economic development and technical assistance ; and certain specific issues including colonialism, Angola and Mozambique, the Congo, refugees and *apartheid*. We commend it to member churches and particularly to the attention of The Commission of the Churches on International affairs, since it is an important expression of African opinion on international problems. We have taken it duly into account as we address ourselves to issues which threaten international peace with justice and freedom.

#### *Disarmament*

Progress towards disarmament must be recognized as a major obligation of all governments and especially of those who possess nuclear weapons. While some encouraging developments have taken place, including the limited Test Ban Treaty of 1963, the armaments race in fact continues unabated. We are convinced that more can and ought to be done. France and China ought to be brought into the disarmament negotiations and agreements. The Test Ban Treaty ought to be extended to include underground testing. Other possibilities are the limitation of nuclear striking and delivery power, and the establishment of nuclear free zones as is currently proposed for Africa by the Organization for African Unity. It is of highest importance that defence arrangements as long as they are needed, whether national or regional, will be so fashioned as not to impede, but to facilitate progress towards disarmament. This holds true for conventional weapons but has special relevance in the nuclear field. It is in the interest of all nations, and not least of the nuclear powers themselves, to prevent the proliferation of nuclear armaments. In this connection, the arguments for and against the multi-lateral force as originally conceived were taken into consideration. The constructive possibility of diverting money now spent for the manufacture of destructive weapons to the assistance of the developing countries is an additional incentive.

### *Peace-keeping*

Disarmament will become more readily possible and justice more fully served if international provisions are made to cope with the many problems that have arisen and will continue to arise in a world of constant change. Whether through the United Nations or by agreement between the nations directly concerned, arrangements ought to be made on a permanent basis for enquiry, conciliation, mediation, and an international peace-keeping "presence" whether political or military.

A solution of the United Nations current constitutional and financial crisis is urgently needed and must depend for its achievement not only on ingenuity but also on good will by all parties now in disagreement. If a final solution cannot be reached immediately, some temporizing agreement ought certainly to be possible without yielding basic positions and yet providing sufficient facilities and resources for the United Nations to move forward with its work.

### *Racial Discrimination*

The World Council of Churches, through its various organs, has on numerous occasions strongly condemned the evils of discrimination on grounds of race or colour, and many representative church bodies and conferences throughout the world have taken up an identical position. This condemnation applies to discrimination anywhere in the world, to whatever extent and in whatever way it is practised. It applies to discrimination against negroes in the United States where it is illegal at the national level by federal constitution and statute, as well as to *apartheid* in South Africa where it has general legal sanction. We support the recommendation that churches once again appeal to the Dutch Reformed Churches in South Africa to enter the struggle for human and racial rights in South Africa, in such a way as to forbid enforced separate development. We notice with gratitude that a considerable minority in these churches has already taken up this struggle. We express our hope that they soon will find official support by their churches, thus uniting the Christian forces in this cause. We express deep sympathy with the victims of unjust accusations and discriminatory laws in South Africa and Rhodesia, as well as in every other country, and support the appeal for funds for their legal defence, and aid for them and their dependents. In order that recourse to violence may be found unnecessary, we are convinced that international and national efforts must continue until nations and men, now subject to domination or discrimination, are indeed independent and free. In issues of this kind, Christian brethren should stand together and join their forces with all men of good will. In order that Christian witness may be genuine and effective, however, it is essential that the churches in all lands act to ensure that all forms of social discrimination in the churches themselves be rooted out.

### *Indonesia and Malaysia*

Members of the Central Committee living in countries directly concerned have informed us in some detail about the tense situation existing between Indonesia and Malaysia. We have also been told about efforts of the East Asia Christian Conference to bring together Christian leaders from the countries in conflict so that, in pursuit of their ministry of international reconciliation, they may seek to find a way out of present differences. We call upon the churches to support these efforts with their prayers. We believe that the nations involved can and ought to settle their conflicts peacefully in accordance with the purposes and principles of the United Nations Charter. This can best be done by utilizing the advantages offered by membership of the United Nations. For the welfare not only of Indonesia and Malaysia, but also for all the countries in South East Asia, we pray that peace, order and mutual respect between nations may speedily be restored in that area.

### *Spain*

We are much concerned about reports of the increasingly difficult situation of Spanish Protestants following a brief period of improvement. We note that the opening of certain churches has been forbidden, and leave refused to hold special religious conferences. Petitions for licence to contract civil marriages have been indefinitely delayed and then rejected. Heavy fines have been imposed for trivial causes. Many Bibles and New Testaments sent through the post have been confiscated. We regard the position as unsatisfactory and disquieting, express our sympathy with those who have been prejudiced by these acts, and protest against them. In doing so, we take note of the recent speech of Generalissimo Franco when he himself dwelt on the need to secure "more perfect" religious liberty in Spain. We welcome reports that the majority of Roman Catholic bishops in Spain are now in favour of a legislation embodying the principles of religious liberty set out in the last draft of the *Schema* on Religious Liberty, and we express our earnest hope that a statute securing wider liberties to all non-Roman Catholics in Spain will soon be promulgated.

### *Cyprus*

We welcome the presence of the United Nations force in Cyprus, urge that it be continued and supported by men and money, and equipped with authority to accomplish its task. We express appreciation of the constant effort of the United Nations mediator to find a solution for the political aspects of the situation. Even provisional and first steps to a solution must be welcomed, particularly if they mean that speedy progress can be made in permanent measures. Improved relations between Greece and Turkey are essential to international amity, and the repair of broken relationships in Cyprus would contribute to this. We call upon the Commission of the Churches on International Affairs to continue its efforts to secure the fair and non-discriminatory treatment of minorities in the countries immediately concerned. We are convinced that compliance in this respect with the international standards of human rights will command respect in the international community. In line with earlier statements of the CCIA concerning the right of self-determination, we believe that the right and fitness of the people of Cyprus to determine their future status should remain the basis of final settlement.

### *The Congo*

The debates at the United Nations and discussion at the Consultation here in Enugu make it clear to us that the opinion of governments, indeed of African governments, is not unanimous on the question of the Congo. Yet the issue is so crucial that we venture to note certain points which could command agreement. We believe that the recent action of the Security Council merits support in its emphasis upon the need to avoid all foreign intervention and to press for a reconciliation of forces within the Congo with the assistance of the Organization for African Unity. An assurance that opportunity will be afforded the people of the Congo to express their desires by universal adult suffrage may well speed the restoration of peace and order, especially if a free election is guaranteed by some form of international inspection. The Congo needs help. But the help which will be beneficial must not make the country a battleground of outside powers — whether military, political or economic.

### *Colonialism*

Self-determination for the remaining colonial territories must be pressed with every encouragement to appropriate expressions of interdependence. We believe this to be in accordance with the United Nations Declaration on the Granting of Independence to Colonial Countries and Peoples. In the situation

in which we are meeting, we call particular attention to Angola and Mozambique, as well as to the difficult problem in achieving independence with justice for the people of Rhodesia. Independence is valuable and worthy in itself. It is that point where a country begins to know what its capabilities and abilities are, and where it can begin to harness its resources for the general benefit of its people. It should mean active cooperation between states which can be manifested in many ways, including regional grouping. Independence begins with political sovereignty but must be sustained and undergirded by development of national resources and international aid. A strategy to aid developing countries which will effectively balance such factors as economic and technical assistance, trade, population and natural resources, must command far more generous support of the international community. Otherwise the gap between the developed and developing countries will not be narrowed but will in all likelihood continue to be widened as is currently the case.

#### *Refugees*

The international community, especially through the United Nations, should continue to make adequate provision for the refugees in Europe and extend their services to the developing situations in Asia, and especially in Africa. We note that the Organization for African Unity is pressing for action along these lines at the 19th session of the United Nations General Assembly and we request the Commission of the Churches on International Affairs in cooperation with the All Africa Conference of Churches to make such representation as will support the attainment of these objectives.

Necessarily, there are many international problems with which we cannot deal here, including the violation of religious liberty in numerous countries, but we are assured that the CCIA is regularly concerned with them. For the mitigation of the issues which afflict the harmony of peoples and nations, Christians and all men must work unceasingly for deeper confidence and wider co-operation such as only good-will and understanding can induce. The year 1965 which the United Nations has designated as International Cooperation Year affords a signal opportunity toward this end. Nothing will contribute more to the achievement of these great purposes in a secular age than the renewal of faith expressing itself in service to mankind."

#### **B. PROPOSAL FOR AN OFFICE ON SOCIAL SERVICE IN THE WORLD COUNCIL OF CHURCHES**

On the recommendation of Policy Reference Committee III, it was AGREED

- (i) that the overture from the Evangelical Church in Germany commending the request of the International Association of Diakonia that a Social Service Office be established in the World Council of Churches be welcomed (see Appendix X) ;
- (ii) that the General Secretary be authorized to engage in negotiation with the International Association of Diakonia and other interested parties to explore the possibility of and need for such an office, and to outline its mandate ;
- (iii) that Central Committee notes that the specific request is for this Office to be under the jurisdiction of the Division of Inter-Church Aid, Refugee and World Service and that a preliminary response has been made by the Divisional Committee to the proposal, and asks the General Secretary to consult with the Divisions interested in social service and with the Structure Committee (if this Committee is continued) as to how the office could be structured in the World Council of Churches ;
- (iv) that in view of the Rochester action concerning the General Budget, the General Secretary seek assurance of satisfactory financial subvention from the interested groups ;

(v) that in the light of these negotiations the matter be submitted to the Executive Committee at its meeting in July 1965.

#### C. ECUMENICAL PROGRAMME FOR EMERGENCY ACTION IN AFRICA

Dr. Baeta recalled the documents which had been before the Committee in its consideration of the Ecumenical Programme for Emergency Action in Africa. These had included draft recommendations which had been adopted by plenary session. Policy Reference Committee proposed that these be endorsed.

It was therefore RESOLVED that Central Committee

- (i) receive the progress report on the Ecumenical Programme for Emergency Action in Africa launched by the Divisional Committee of the Division of Inter-Church Aid, Refugee and World Service and authorized by the Executive Committee of the World Council of Churches in 1964 ;
- (ii) record its appreciation of the services rendered by Sir Hugh Foot, now Lord Caradon, to the World Council of Churches, through the Division of Inter-Church Aid, Refugee and World Service in connection with the Africa Survey ;
- (iii) note that the programme is to be centred in the All Africa Conference of Churches under the overall supervision of its General Secretary ;
- (iv) acknowledge with satisfaction that by resolution of its General Committee the All Africa Conference of Churches has agreed to assume responsibility for the direction and development of the programme in consultation and cooperation with the Division of Inter-Church Aid, Refugee and World Service ; and
- (v) commend the Ecumenical Programme for Emergency Action in Africa to the member churches of the World Council throughout the world for their urgent and maximum support.

#### D. CHURCH AND SOCIETY WORLD CONFERENCE

On the recommendation of Policy Reference Committee III, it was RESOLVED

- (i) that having reviewed the documents on the plans and programme of the 1966 World Conference on Church and Society, the Central Committee is in general agreement with the thinking of the Working Committee on Church and Society as presented. It commends these plans to the churches and invites their participation in the study programme in preparation for the Conference.
- (ii) that the Central Committee, having looked at the statement of purpose for the World Conference (see Appendix IV, pp. 82-83) proposes an addition as follows :

“1. To examine the following realities in the contemporary world and their implications for human relationships :  
— the accelerating technological development of our time ;  
— the liberation of peoples from various kinds of dominance together with their new expectations of a fuller life ;  
— the growing division between the rich and the poor countries, and  
— *the conflicting interests and consequent power struggles of the nations in an increasingly interdependent world.*”
- (iii) that having considered the statement of the theological issues and their relation to the five social problems proposed for the programme of the Conference, it is emphasized that the Conference deliberations should so face the problems in the different situations in the struggle for new societies that the theological and social issues should not be dealt with in isolation from each other ;

- (iv) that Central Committee approve the suggestion of the Working Committee that the Conference be held in Geneva, July 13 to 23 1966 and ask the General Secretary to discuss this possibility more fully with the Swiss Churches.
- (v) that Central Committee endorse the proposal of the Working Committee of the Department on Church and Society (also endorsed by the Committee of the Division of Studies) that the Working Committee of the Department, with the addition of officially appointed consultants from the Commission of the Churches on International Affairs and the Central Committee should constitute the organizing and planning Committee of the World Conference ;
- (vi) that Central Committee approve the basic regional and national quotas for participants with the following recommendations :
  - a) that the total number of participants should be held to 400 (excluding staff) ;
  - b) that the Organizing Committee should be included either in the supplementary list or in the list of Church and Society nominees ;
  - c) that the criteria and procedure followed by the Working Committee be approved ; and that consultations with member churches and wherever possible with national councils of churches be continued to secure a balanced list from each country ;
  - d) that the list be completed as soon as possible in order that invitations may be sent to the selected participants by May or June 1965, these invitations to be sent in the name of the General Secretary of the World Council of Churches ;
- (vii) that in view of the increasing staff responsibilities entailed by the organization of the Conference, Central Committee authorize that additional staff for the conference preparations be secured as soon as possible.
- (viii) that having considered the wording of the main theme, the Central Committee propose that the theme be "World Conference on Church and Society : Christian response to the technical and social revolutions of our time."

## 25. Report of Nominations and Staffing Committee

Dr. Fry called upon Bishop James K. Mathews, Chairman of the Staffing and Nominations Committee.

### A. PROPOSED AMENDMENT TO RULES

Bishop Mathews said that the main report of the Committee would be presented at a later session, but he now wished to propose an amendment to the Rules of the World Council in accordance with the provision of Rule XV as follows :

"Amendments to these Rules may be moved at any meeting of the Assembly or at any meeting of the Central Committee by any member and may be adopted by a two-thirds majority of those present and voting, except that no alteration in Rules I, V and XV shall come into effect until it has been confirmed by the Assembly. Notice of a proposal to make any such amendment shall be given in writing at least twenty-four hours before the meeting of the Assembly or Central Committee at which it is to be moved."

Written notice of the following proposed amendments was in the hands of members :

"It is recommended :

- (i) that the words "Heads of Departments" be deleted from Rule IX (i) so that it shall read :

"The General Secretary and the Associate General Secretaries shall be appointed by the Central Committee."

(Note : The relevant portion of the Rule at present reads :

"The General Secretary, the Associate General Secretaries and the heads of departments shall be appointed by the Central Committee."

(ii) that the words "heads of departments" shall be deleted from Rule VI (2) so that the sentence shall read :

"It (the Executive Committee) shall have power to appoint Associate General Secretaries provisionally but such appointments shall be subject to confirmation by the Central Committee."

(Note : The relevant portion of the Rule at present reads :

"It shall have power to appoint Associate General Secretaries and heads of departments provisionally, but such appointments shall be subject to confirmation by the Central Committee."

Dr. Ernest Payne pointed out that if these amendments were adopted further consequential changes in the Rules would be required, e.g. in Rule V (1) (e) and Rule VII (1) and (3). It would mean, furthermore, that there would be no reference anywhere in the Rules to the appointment of heads of departments.

At a later session Bishop Mathews reported that after further consideration the Staffing and Nominations Committee had decided to ask leave to withdraw the recommendation. This was granted. He moved the substitution of the following motion :

That until the next meeting of the Central Committee its powers of appointment of Associate General Secretaries and heads of departments (as specified in Rules IX (1), VI (2) and VII (1)) be entrusted to the Executive Committee ; all such appointments to be reported in due course.

This was seconded, put to the meeting, and ADOPTED.

#### B. NOMINATING COMMITTEE FOR THE GENERAL SECRETARY

Bishop Mathews reported that in accordance with the instruction of Central Committee the Staffing and Nominations Committee had met with members of the Executive Committee. At this joint meeting a procedure for the appointment of a Nominating Committee for the General Secretary had been agreed and this had later been adopted by Central Committee in closed session. In considering nominations for membership of the Committee attention had been given to the need to secure as fair and equitable a geographical and confessional distribution as was possible within the given number of eighteen members. In appointing such a Committee it was necessary to bear in mind that the cost of bringing the members together would be between \$5,000 and \$10,000, though this figure might be somewhat reduced if some members or their churches were able to bear the expense themselves. The Chairman, Vice-Chairman and General Secretary had been informed of the result of the ballot, but the Staffing and Nominations Committee remained fully responsible for the proposed nominations.

Bishop Mathews moved the adoption of the following motion :

(i) That the following named persons be approved as the Nominating Committee for the General Secretary of the World Council of Churches as successor to Dr. Visser 't Hooft :

Dr. Kathleen Bliss — Anglican (UK)  
Archpriest Vitaly Borovoy — Orthodox (USSR)  
Rev. Dr. H. H. Harms — Lutheran (Germany)  
Rt Rev. Ignatius Hazim — Orthodox (Syria)  
H. E. Sir Francis Ibiam — Reformed (Nigeria)  
Rev. Jean Kotto — Reformed (Cameroun)

Rev. Dr. Ernest E. Long — United (Canada)  
Rev. Dr. John Marsh — Congregational (UK)  
Bishop J. K. Mathews — Methodist (USA)  
Metropolitan of Heliopolis and Theira Meliton — Orthodox (Turkey)  
Mr. J. Irwin Miller — Disciples (USA)  
Rev. Prof. R. Obermuller — United (Argentine)  
Rt Rev. John Sadiq, Bishop of Nagpur — Anglican (India)  
Rev. Dr. J. Coventry Smith — Reformed (USA)  
Rev. Dr. Edwin H. Tuller — Baptist (USA)  
Rt Rev. W. Westergaard Madsen — Lutheran (Denmark)  
Rev. Charles Westphal — Reformed (France)  
Mrs. B. R. Wyllie — Methodist (Australia)

(ii) that Bishop John Sadiq be Chairman of this Nominating Committee.

The motion was seconded by Dr. Schiotz. In seconding the motion Dr. Schiotz said he hoped that all members would support the Committee in its difficult task. He would expect that if there was any approach to or by staff this would be done through the Committee itself or through a duly named representative of the Committee. He also hoped that no press release would be given until the Committee's report had been presented to Central Committee.

The Chairman then put the motion to the meeting, and it was RESOLVED

that the Central Committee adopt the above recommendations of the Staffing and Nominations Committee for the appointment of a Nominating Committee for the General Secretary of the World Council of Churches as successor to Dr. Visser 't Hooft.

The Chairman declared the Committee constituted.

#### C. COMMITTEE NOMINATIONS

On the recommendation of Staffing and Nominations Committee it was RESOLVED  
that the following actions be taken in relation to Committee membership :

(a) *Central Committee*

that Professor Gerassimos Konidaris, Church of Greece, be appointed in place of Professor B. Ioannidis, deceased.

(b) *Executive Committee*

that the Executive Committee be re-appointed as follows :

Dr. C. G. Baeta,  
Bishop S. U. Barbieri,  
Rev. Dr. Eugene C. Blake  
Dr. Kathleen M. Bliss  
Rev. Dr. Alford Carleton  
Rev. Dr. J. R. Chandran  
Dr. Ivy Chou  
Rev. Professor J. L. Hromadka  
Most Rev. Archbishop G. Hultgren  
Most Rev. Iakovos, Metropolitan of Philadelphia,  
Bishop Hanns Lilje  
Mr. J. Irwin Miller  
Metropolitan Nikodim of Leningrad and Ladoga  
Most Rev. Frank Woods, Archbishop of Melbourne

(c) *Division of Inter-Church Aid, Refugee and World Service*

(1) *Divisional Committee*

(i) that Pastor D. H. Diehl, Evangelical Church in Germany, be appointed in place of Dr. Wolkenhaar

- (ii) that the officers of the Council be given authority to fill two vacancies after consultations in the United States.

(2) *Committee for Specialized Assistance to Social Projects*

- (i) that the membership of the Committee be enlarged to twenty ;
- (ii) that the following be appointed :

Mr. Robert Bonnal, Reformed Church of France  
 Mr. C. A. Doxiadis, Greek Orthodox Church  
 Dr. Etzel, EKD, Evangelical Church in Germany  
 Dr. Orlando Fals Borda, Presbyterian Church, Colombia  
 Mr. James MacCracken, Presbyterian Church, USA (to replace Mr. Hugh D. Farley, resigned)  
 Mr. J. Irwin Miller, International Convention of Churches of Christ (Disciples), USA  
 Miss Dorothy Moses, Presbyterian Church, Thailand  
 Mr. Charles Parlin, Methodist Church, USA  
 Dr. Tracey K. Jones Jr., Methodist Church, USA  
 Dr. Martin Scheel, EKD, Germany  
 Dr. E. Shakashiri, Orthodox Church, Lebanon

(d) *Division of World Mission and Evangelism*

(1) *Divisional Committee*

- (i) that Dr. John Coventry Smith, United Presbyterian Church, USA be appointed Vice-Chairman (On being appointed Vice-Chairman of the Commission Dr. Smith becomes *ex officio* member of the Divisional Committee)
- (ii) that the following be appointed :

Dr. David Stowe, United Church of Christ, USA (in place of Dr. John Coventry Smith)  
 The Rev. R. K. Orchard, Congregational Union of England & Wales (in place of Rev. Frank Short, as from September 1st 1965)

(2) *Theological Education Fund*

- (i) that it be noted that the following have been appointed :

Dr. Charles Forman, United Presbyterian Church, USA  
 Professor J. J. von Allmen, Swiss Protestant Church Federation  
 Dr. C. G. Baeta, Evangelical Presbyterian Church of Ghana  
 Dr. Alford Carleton, United Church of Christ, USA  
 Dr. Carl Gustav-Diehl, Church of Sweden  
 The Rev. Carlos Gattinoni, Methodist Church, Argentina  
 Dr. H. H. Harms, EKD, Germany  
 Bishop Ignatius Hazim, Greek Orthodox Patriarchate of Antioch  
 Dr. C. H. Hwang, Presbyterian Church of Formosa  
 Dr. D. G. S. M'Timkulu, Methodist Church, South Africa  
 Dr. Nathan Pusey, Protestant Episcopal Church, USA  
 Dr. Frederick Schiotz, American Lutheran Church  
 Dr. W. B. Sidjabat, Huria Kristen Batak Protestant Church  
 Dr. Eugene L. Smith, Methodist Church, USA  
 The Rev. Canon J. V. Taylor, Church of England  
 Mrs. Mae Yoho Ward, International Convention of Churches of Christ (Disciples), USA  
 Mr. Lawrence J. McGregor, Methodist Church, USA  
 The Rt Rev. John Sadiq (*ex officio*), Church of India, Pakistan, Burma and Ceylon

(ii) that the following be appointed :

Professor R. F. Aldewinckle, Baptist Federation of Canada  
Dr. Tracey K. Jones Jr., Methodist, USA, in place of Dr. Eugene L. Smith who becomes ineligible on becoming a member of WCC staff

(3) *Christian Literature Fund*

(i) that it be noted that the following have been appointed :

The Rev. Ewaldo Alves, Independent Presbyterian Church of Brazil

Dr. Sigurd Aske, Free Church of Norway

Dr. F. L. Bartels, Methodist Church of Ghana

Dr. Donald Black, United Presbyterian Church, USA

The Rev. Emilio Castro, Methodist Church (USA), Uruguay

Miss Marian Derby, Methodist Church, USA

The Rev. John Fleming, Church of Scotland, Singapore

The Rev. Justo Gonzalez Jr., Methodist Church (USA), Puerto Rico

Dr. Paul Hopkins, United Presbyterian Church, USA

Mr. Albert Laham, Greek Orthodox Church, Lebanon

The Rev. James Lawson, Methodist Church, Dahomey

Mr. Henry McCorkle, Protestant Episcopal Church, USA

The Rev. Tomio Muto, United Church of Christ, Japan

Dr. Ernest A. Payne, Baptist Union of Great Britain & Ireland

Dr. Charles Richards, Church of the Province of East Africa

Dr. Arndt Rupprecht, EKD, Germany

The Rt Rev. John Sadiq (*ex officio*), Church of India, Pakistan, Burma and Ceylon

Professor Jacques de Senarclens, Swiss Protestant Church Federation

Mr. M. M. Thomas, Mar Thoma Syrian Church of Malabar

Professor Dr. J. Verkuyl, Reformed Church of the Netherlands

The Rev. Canon M. A. C. Warren, Church of England

(ii) that Dr. Donald Black be confirmed as Chairman

(iii) that the following be appointed :

Dr. Doris Hess, Methodist Church USA, in place of Miss Marian Derby, unable to serve

Kirchenrat Robert Geisendorfer, EKD, Germany, in place of Dr. Richards who becomes ineligible on being appointed Director

(iv) that the officers be empowered to make an appointment in place of Dr. F. L. Bartels, unable to serve.

(4) *Committee on the Church and the Jewish People*

that the following be appointed :

The Rev. Basil Barkham, Presbyterian Church of England, in place of the Rev. George Howlett

The Rev. C. Hanson, in place of Mr. Halvorsen

(5) *Committee of Department on Missionary Studies*

that Dr. Johannes Aagaard, Church of Denmark, be appointed in place of Dr. Erik Nielsen

(e) *Commission of the Churches on International Affairs*

that the following be appointed as commissioners :

Mr. Fredrik Franklin, World Alliance of Young Men's Christian Associations, Geneva (in place of Mr. Paul Limbert, retired)

Dr. N. Slotemaker de Bruine (commissioner at large)

(f) *Division of Studies*

*Department on Faith and Order*

(i) That the following be appointed to the Commission on Faith and Order :

Professor André Benoit, Church of the Augsburg Confession of Alsace and Lorraine (to replace Pasteur Guerrier who declined nomination)

Dr. Ellen Flesseman-van Leer, Netherlands Reformed Church (in place of Professor H. Berkhof, resigned)

Professor P. B. Hinchliff, Church of the Province of South Africa (in place of Bishop A. H. Zulu, resigned)

Professor G. W. H. Lampe, Church of England (in place of Professor W. O. Chadwick, resigned)

Rev. V. Rakotoarimanana, Eglise évangélique de Madagascar (in place of Rev. J. Ralambomahay, deceased)

Rev. Dr. W. M. S. West, Baptist Union of Great Britain and Ireland (in place of Dr. E. A. Payne, resigned)

The Rt Rev. Dr. G. O. Williams, Bishop of Bangor, Church of Wales (in place of Dr. R. R. Hartford, deceased)

(ii) that the following be appointed to the Working Committee of the Commission on Faith and Order :

Rev. Principal L. G. Champion, Baptist Union of Great Britain and Ireland (in place of Dr. Payne, resigned)

Rev. Professor P. E. Persson, Church of Sweden (in place of Professor G. F. Wingren, resigned)

Bishop K. Sarkissian, Catholicosate of Cilicia, Armenian Apostolic Church (to fill vacancy)

Rev. Dr. J. Smolik, Evangelical Church of Czech Brethren (to fill vacancy)

(iii) that the Executive Committee be authorized to make the following appointments to the Commission subject to approval of their respective Churches :

The Rev. Rupert E. Davies, Methodist Church of Great Britain (in place of Principal H. Roberts)

The Rev. Dr. John Mbiti, Church of the Province of Uganda (in place of Professor N. Q. King, resigned)

(g) *Division of Ecumenical Action*

(1) *Youth Department*

(i) That Pastor L. Bolioli, Methodist Church, Uruguay, be confirmed as Vice-Chairman

(ii) That the Rev. Gunnar Weman, Church of Sweden, be appointed in place of the Rev. W. Killinger

(2) *Joint Study Commission on Education*

(i) That the following be appointed to fill vacancies on the Commission :

Professor Gaston Pol, Methodist Church, Bolivia  
Dr. Dietrich Goldschmidt, EKD (Evangelical Church in Germany)  
Dr. Henri Ricoeur, Reformed Church of France  
Dr. T. Y. Wu, Methodist Church, Taiwan

- (ii) That the officers of the WCC be authorized to fill the remaining vacancy, in consultation with the World Council of Christian Education & Sunday School Association, on the recommendation of the officers of the Division of Ecumenical Action.
- (h) That all other members of Committees be re-appointed (for complete list see Appendix XVI).

#### D. STAFFING

- (i) It was RESOLVED that the following be reappointed :
  - Dr. Leslie E. Cooke, Associate General Secretary and Director of the Division of Inter-Church Aid, Refugee and World Service, to January 31st 1972 ;
  - Sir Kenneth Grubb, Chairman of the Commission of the Churches on International Affairs, to September 30th 1967 ;
  - Dr. O. Frederick Nolde, Associate General Secretary and Director of the Commission of the Churches on International Affairs, to December 31st, 1967 ;
  - Father Paul Verghese, Associate General Secretary and Director of the Division of Ecumenical Action, to May 13th 1972.
- (ii) That the appointment of Dr. Eugene L. Smith be confirmed as Executive Secretary of the World Council of Churches in the United States of America for a period of three years from October 1st 1964, concurrently with action of the United States Conference for the World Council of Churches.
- (iii) That the Rev. Albert van den Heuvel be appointed Executive Secretary of the Youth Department until April 30th, 1969.
- (iv) That the officers be authorized to invite the Rev. Walter Hollenweger, Reformierte Kirche des Kantons Zürich, to become Executive Secretary of the Department on Studies in Evangelism for a period of three years in succession to Dr. H. J. Margull, the appointment to become effective at a date in the latter part of 1965, to be fixed by the officers.

#### 26. Report of Finance Committee

Dr. Niemöller presented the report of the Finance Committee which is reproduced below and moved the adoption of the recommendations after the reading of each section.

##### I. FINANCIAL REPORT FOR 1963

1. "The Finance Committee examined the financial report for 1963. Member church contributions to the General Budget in 1963 rose to \$740,424. Thus, as foreseen last year, contributions exceeded the objective of \$727,200 set at the Third Assembly and rose to the highest figure in the history of the World Council. Total income, including interest received, was \$761,885. The programme of work approved by the New Delhi Assembly was progressively brought into operation and, as a result, expenses also increased, reaching a total of \$784,109. The operations under the General Budget in 1963 therefore resulted in a deficit of \$22,224.

2. Income for the Service Programme of the Division of Inter-Church Aid, Refugee and World Service in 1963 amounted to \$1,319,517 — a further rise to the highest level yet received. It was possible to keep expenses a little below the

level of income, so that the operations showed a small surplus of \$3,752. The net expenditure chargeable to the Service Programme in respect of the Service to Refugees — the largest single item within the Service Programme — amounted to \$601,746, as against the budgetary provision of \$654,000. The gross expenditure of the Service to Refugees on operations and projects was \$2,672,147 and, in addition, loans exceeding \$2,000,000 were made to refugees and migrants from the Travel Loan Funds.

3. There was a deficit of \$11,383 on the operations of the Division of World Mission and Evangelism in 1963. This deficit had been foreseen and was covered from the Working Capital Fund, leaving a balance of \$62,874 on the fund at the end of 1963. The expenses of the meeting of the Commission on World Mission and Evangelism in Mexico City in December 1963 were covered from available resources, including a small draft of \$1,022 on the provision in the 1964 budget for Commission meetings.

4. The operations of the Commission of the Churches on International Affairs in 1963 resulted in a deficit of \$2,569, which could be covered by the General Fund of CCIA, leaving a balance of \$5,296 to be carried forward on that fund to 1964.

5. Thus, although the general financial position of the World Council of Churches as at December 31, 1963 continued to be sound, the effect of the pressure of rising prices and costs can clearly be seen. A subcommittee of the Finance Committee examined the original signed auditors' reports on the 1963 accounts. The Finance Committee agreed to recommend :

that the report of the auditors be received and the audited accounts of the World Council of Churches for the year ended December 31, 1963 be accepted."

It was AGREED to adopt the recommendation in paragraph 5.

## II. GENERAL BUDGET — 1964

6. "The Central Committee, at its meeting in August 1963, gave approval to a General Budget for 1964 of \$871,000, in the knowledge that income might be only about \$815,000 and therefore operations in 1964 might result in a deficit of about \$56,000, which would have to be carried forward and covered from income in subsequent years. The Executive Committee authorized a detailed level of expenditure amounting in total to \$871,000.

7. Actual expenditure to November 30, 1964 amounted to \$763,741 and was \$34,676 below the appropriate proportion of the approved annual level. It is too early to give reliable figures for 1964 expenditure. The main reason for the expectation of under-spending is that several posts remained vacant and, as a result, the provision for "contingencies" was not fully used, but it is estimated that final expenses for 1964 may be about \$840-850,000.

8. Member church income, including some special non-recurring gifts, is expected to be \$820-830,000 and there will be interest on investments of \$20-22,500. Total income is therefore likely also to be of the order of \$840-850,000. The increase by comparison with the estimates made in August 1963 is explained by two favourable developments : special contributions of \$13,550 were received from two churches in Germany ; and normal member church income proved somewhat higher than expected, partly because, although the Central Committee requested increased contributions beginning in 1965, some member churches were able to make an increase already in 1964. Thus, if the foregoing estimates prove to be reasonably sound, the deficit on 1964 operations is unlikely to exceed \$10,000 and may be less.

9. It must, however, be noted that the net deficit brought forward from 1963 to 1964, after applying the balance in the Special Reserve in reduction of the gross deficit, amounted to \$17,620. The accumulated deficit on operations under the

General Budget up to December 31, 1964 is thus likely to be of the order of \$20-25,000. This is lower than was foreseen in August 1963 but nonetheless presents a sizeable problem."

The Central Committee received the information in this section of the report.

### III. GENERAL BUDGET — 1965

10. "The Central Committee in August 1963 requested all member churches to make an increase in contributions beginning in 1965. Two alternative possibilities were suggested — an increase in contribution of 15% in 1965 and a further increase of 3% in each of the three years 1966/68 or an increase of 19½% in 1965, the increased level to be maintained for the three years 1966/68. Normal member church income for 1964 is estimated at nearly \$800,000. If all member churches made an increase of 19½%, income in 1965 would rise by about \$156,000. About 85 member churches have so far either increased their contributions in 1964 or indicated that they will be increasing them in 1965 and the total increase in normal income which can be regarded as assured is about \$105,000. A study of the available information suggests that total income, including interest, may rise to about \$930,000 in 1965.

11. The Finance Committee examined a suggested budget for 1965 amounting in total to \$930,000 prepared on the basis of a study of the needs for the maintenance of the approved programme of work by the present staff and considered to be a sound operating budget. It is, however, clear that it will be necessary to exercise careful control over expenses in order to ensure that the suggested budget is not exceeded.

12. There is a rise in the expected level of expenditure under the General Budget in 1965 by comparison with 1964 and the following are among the significant reasons :

- a) there was no meeting of the Central Committee and there were very few meetings of divisional and departmental committees in 1964 ;
- b) several positions which were vacant for a part of 1964 will be occupied throughout 1965 ;
- c) provision has been made for an increase in the contribution to CCIA ;
- d) the increased expense of upkeep and maintenance of the new Headquarters Properties will be effective for the whole of 1965 and some loss on the operation of the staff cafeteria must be foreseen ;
- e) the increase in expense arising from the introduction of mechanized accounting comes into effect in 1965 ; and
- f) there is some growth in expense in relation to translations and interpretation work, publications and personnel office and reception, etc.

13. The suggested budget includes a provision of \$40,000 for "contingencies" intended as provision against the following items :

- a) possible expenses of the Structure Committee, if its mandate is renewed ;
- b) possible expense arising from the appointment of a General Secretary designate ;
- c) possible appointment of a Director of the Division of Studies ; and
- d) possible appointment of a Secretary with portfolio for Evangelism in DWME.

The adequacy of this amount may need to be reviewed in the light of action which may be taken by the Central Committee on recommendations still to be presented by Policy Reference Committees.

14. After full discussion, and recognizing that this matter might have to be reopened as a result of action which may be taken before the adjournment of the present meeting, the Finance Committee agreed to recommend :

that the suggested General Budget for 1965 totalling \$930,000 be approved."

Dr. Fry suggested that action be taken at once with the proviso that the question might be re-opened at a later session if subsequent actions by Central Committee made this necessary. On this understanding, the Central Committee AGREED to adopt the recommendation in paragraph 14.

At a later session, after the Central Committee had taken action on recommendations from other sub-committees, in particular on the future activity of the Structure Committee and on the appointment of the Nominating Committee for the General Secretary, it was reported that the budget of \$930,000 for 1965 should be adequate and that it was not considered necessary for the Finance Committee to reopen discussion of the General Budget for 1965.

#### IV. LOOKING AHEAD TO 1966 AND THE FOLLOWING YEARS

15. "From the foregoing presentation it is clear that the position in 1966 and the subsequent years will be difficult. There might be a further increase of \$10-15,000 in member church income in 1966. It must, however, be foreseen that needs will increase by a substantially larger sum for the following, among other reasons :

- a) there is high probability of greater expense in 1966 than in 1965 in respect of a General Secretary designate, a Director of the Division of Studies and a Secretary with portfolio for Evangelism in DWME ;
- b) a further increase in support for CCIA is likely to be necessary ; and
- c) rising prices and costs continue to force expenses upward both in Geneva and in the New York office.

There is also the possibility that the Central Committee may, before the adjournment of this meeting, take decisions which will involve further increases in expense.

16. Furthermore, the suggested 1965 budget makes no provision for covering the accumulated deficit as at December 31, 1964 estimated at \$20-25,000. The Finance Committee considered that this amount is not so great as to call for drastic action e.g. to cut the programme of work at this time and, bearing in mind other uncertainties, decided to defer consideration of the possibilities of covering this deficit."

Dr. Schiottz asked whether some indication should not be given as to when steps would be taken to cover the accumulated deficit. Dr. Niemöller drew attention to the many uncertainties at this time but gave assurance that the position would be re-examined at the next meeting. The Central Committee then received this section for information.

#### V. DIVISION OF INTER-CHURCH AID, REFUGEE AND WORLD SERVICE

17. "The financial position of DICARWS was reviewed by the Executive Committee of the Divisional Committee at its Enugu meeting. The operations of this Division are conducted under rule VIII (2) and the detailed administration of operations is exercised by the Divisional Committee. The following report summarizes the position and the actions taken by the Divisional Committee or its Executive.

##### a) *Operations under the Service Programme budget 1964*

18. After examining a report on actual income and expenses to November 30, 1964, the Division's Executive Committee concluded that the full year's expenses will remain below the full budget level of \$1,459,600 by an amount of about \$65,000. It is foreseen that income for the Service Programme in 1964 will amount to about \$1,432,000 and it is therefore likely that the year's operations will result in a surplus of about \$38,000.

##### b) *Service Programme Budget — 1965*

19. The level of the Service Programme budget needs to be established in July/August of this preceding year. Authorization for the Service Programme budget

for 1965 amounting in total to \$1,520,500 was given by the Executive Committee of WCC at its meeting in July 1964. A review indicates no occasion for any revision of the already approved budget and the Finance Committee agreed to recommend :

that the authorization of the Service Programme budget of DICARWS for 1965 totalling \$1,520,500 by the Executive Committee be confirmed.

20. The Finance Committee draws the attention of the Central Committee to the following important facts :

- (i) the activities financed under the Service Programme are firstly those which the churches have decided to carry out co-operatively through a central programme such as Service to Refugees, Scholarships, Health Programme, Work Camps, etc. and secondly staff costs and administration expenses for the Division : this latter category covers costs for all the Division's work and not merely for the Service Programme, so that contributions for emergency relief, for projects, etc. are wholly used for the designated purposes and no deduction is made for administrative expenses ; and
- (ii) it is considered that there are good prospects that sufficient support will be received to cover the increased 1965 budget, notwithstanding the fact that the total amount of the Service Programme Budget continues to rise each year.

c) *Travel Loan Funds*

21. The Finance Committee examined the financial position of the travel loan funds and satisfied itself that their condition is sound. It calls the attention of the Central Committee to the impressive fact that since 1952 loans totalling nearly \$17,000,000 have been made from these funds, operated by the WCC but financed mainly by inter-governmental resources, to enable refugees and migrants to immigrate and re-establish themselves in new lands and that experience indicates that an average repayment rate of about 85% can be expected — a high rate considering the nature of the operation.”

The Central Committee received this section of the report and AGREED : to adopt the recommendation in paragraph 19.

## VI. COMMISSION AND DIVISION OF WORLD MISSION AND EVANGELISM

22. “The financial position of DWME was reviewed by the Divisional Committee at its Enugu meeting. The operations of this Division are conducted under Rule VIII (2) and the detailed administration of the operations is exercised by the Divisional Committee. The following report summarizes the position and the actions taken by the Divisional Committee at its Enugu meeting.

a) *Operating accounts — 1964*

23. Income during the 10 months to October 31, 1964 is below budget level but it is expected that the figures for the full year will show income nearing, if not fully reaching, the budgeted figure. Expenditure is likewise below budget level and, although expenses for the full year are expected to be nearer to budget level, it is expected that the final accounts will show under-expenditure, mainly because it has not been possible to fill all staff posts. The budget, amounting in total to \$220,700, foresaw a deficit of \$12,000 to be covered by a draft on the Working Capital Fund of the Division, which showed a balance of \$62,874 at December 31, 1963. It is now foreseen that there may well be no deficit or at worst only a deficit smaller than the budgeted amount of \$12,000. Any surplus or deficit on the 1964 operations will be credited or charged to the Working Capital Fund.

b) *Operating Fund — 1965*

24. The Finance Committee examined the budget for 1965 as recommended for approval by the Divisional Committee. The budget amounts in total to \$237,244,

and foresees a deficit of \$7,744. It is not yet possible to foresee accurately the 1965 expenses since staffing arrangements cannot yet be finally determined in respect of the three offices in New York, London and Geneva. It is probable that the solution adopted for those problems will lead to lower expenses than foreseen in the proposed budget and the final results for 1965 may therefore be more favourable than suggested by the budget. If there should be a deficit on the year's operations it would be charged to the Working Capital Fund, which was created to meet such a situation. On recommendation from the Divisional Committee, the Finance Committee recommends :

that the budget of \$237,244 for the Commission and Division of World Mission and Evangelism for 1965 be approved.

c) *Other activities*

25. The Finance Committee noted that the Division also conducts activities under the Theological Education Fund which operates in a semi-autonomous manner, that activities of a similar nature will soon be initiated under the Christian Literature Fund and that various projects are financed from Programme Funds. All of these activities are, however, so conducted that expenses are only incurred provided that there is assurance of income adequate to cover them."

The Central Committee AGREED : to adopt the recommendation in paragraph 24.

## VII. COMMISSION OF THE CHURCHES ON INTERNATIONAL AFFAIRS

26. "The operations of CCIA are also conducted under Rule VIII (2) with the detailed administration of operations exercised by CCIA.

a) *First estimates of receipts and payments for 1964*

27. Total expenses of CCIA for 1964 are provisionally estimated at nearly \$116,000 and receipts at a little over \$112,000, so that it is foreseen that there will be a deficit of the order of \$3,800 on the year's operations. This can be covered from the working funds brought forward from 1963 but will reduce the balance to a very low level. This is in accordance with a practice which has been followed by CCIA of building up a modest balance in the working funds with a view to meeting increases in expenditure in subsequent years.

b) *Suggested Budget for 1965*

28. The suggested budget for CCIA for 1965 provides for expenses totalling \$116,612, and foresees income of \$115,100, so that a deficit of \$1,512 is foreseen. Such a deficit would virtually eliminate the balance in the working funds brought forward from 1964. The income budget is based on the assumption that the allocation from the General Budget of the WCC to CCIA will be increased in 1965 from \$70,000 to \$75,000 ; provision for this increase is made in the General Budget for 1965 recommended for approval under section III of this report. Staff changes and transfers — some of very recent development — make it difficult to forecast 1965 expenses. The suggested budget should, however, be adequate and might, under certain circumstances be underspent by a small amount. The Finance Committee agreed to recommend :

that the budget of \$116,612 for CCIA for 1965 be approved.

29. It would appear highly probable that the maintenance of the programme of CCIA in 1966 will involve a further increase in support from the General Budget and/or other sources."

The Central Committee AGREED : to adopt the recommendation in paragraph 28.

## VIII. ECUMENICAL PRESS SERVICE — ACCOUNTS FOR 1963

30. "The Finance Committee examined the accounts of EPS for 1963 and a sub-committee examined the original signed auditor's report. The contribution of

the WCC to EPS was the amount needed to permit the accounts to be closed with neither surplus nor deficit and was \$7,846, as against the budgetary provision of \$5,000. The report of the Department of Information indicates the steps which have been taken to increase income and prevent future over-expenditure under the General Budget for EPS. The Finance Committee agreed to recommend :

that the report of the auditors be received and the accounts of EPS for the year ended December 31, 1963 be accepted by the WCC as one of the bodies sponsoring that service."

The Central Committee AGREED : to adopt the above recommendation.

#### IX. 1965 BUDGET FOR US CONFERENCE FOR THE WCC

31. "The budget for 1965 adopted by the US Conference for the WCC amounts in total to \$96,400. This is lower than the ceiling established by the WCC for the 1964 budget and the Finance Committee agreed to recommend :

that the Central Committee establish a budget limit of \$96,400 for the 1965 budget of the US Conference for the WCC."

The Central Committee AGREED : to adopt the above recommendation.

#### X. PROGRAMME PROJECTS

##### a) *Approved list of Programme Projects 1963-68*

32. "Support has been sought for a list of approved Programme Projects to be carried out over the period 1963-68 by the Divisions of Studies and of Ecumenical Action. The total sum needed for the realization of these projects is \$565,000.

33. The Executive Committee at its meeting in February 1964 received a report on the progress made in raising the needed resources and gave authority for expenditure to be committed for not more than one half of the total list (i.e. not more than \$282,500) at the discretion of the Staff Executive Group. Up to the present date, the SEG has given authorization for expenses totalling \$190,500.

34. The Finance Committee observed that about one third of the total amount needed is still to be raised. The sum is not large but there is urgent need to secure assurance of availability of resources to carry out the projects. The Finance Committee AGREED :

that the Staff Executive Group be urged to pursue all possibilities of securing further support for the approved list of Programme Projects 1963-68, particularly from countries which have not yet contributed to the support of these projects.

35. After examining the position and recommendations from the Staff Executive Group, the Finance Committee agreed to recommend :

- a) that power be given to the SEG to authorize further expenses raising the total authorized expense to not more than \$360,000 ; and
- b) that power be given to the Executive Committee to raise the ceilings for expenditure, if found necessary and if justified by further developments in the securing of additional contributions.

##### b) *1966 World Conference on Church and Society*

36. At its meeting in August 1963, the Central Committee noted that expenses of the order of \$12,000 had been incurred on preparations for the 1966 World Conference on Church and Society and that further expenses to raise the total to about \$50,000 might be incurred in the ensuing 12 months and agreed :

- 'a) that the Central Committee take note that the estimated expenses for the 1966 World Conference on Church and Society amount to \$175,000 and empower the Executive Committee to authorize the budget for the Conference and its preparations in the light of more detailed studies of the expenses and indications of available resources ; and

b) that the Central Committee give power to the Officers to authorize further expenditure in the coming twelve months on the preparation of the Conference, if reasonable assurance of the availability of resources is received.'

37. The amount of \$175,000 is included in the list of Programme Projects for the period 1963-68 dealt with under paragraphs 32 to 35 above. If the recommendation under paragraph 35 a) above is adopted, expenditure up to \$100,000 will be authorized by the Staff Executive Group.

38. The Departmental Committee of the Department on Church and Society met in Geneva immediately after Christmas 1964 and examined a suggested detailed budget for the Conference totalling \$175,000. The largest single item in that budget is \$100,000 for travel subsidies for participants, mainly those from Asia, Africa and Latin America. The following actions were taken by the Departmental Working Committee :

'a) The Churches of Western Europe, the United Kingdom and North America are expected to pay the expenses of their own participants.

b) The Churches of Western Europe, the United Kingdom, and North America and in a smaller measure others might welcome an opportunity to contribute to a fund to defray the travel expenses of participants from the less affluent Churches. The staff is asked to explore ways in which churches might make such contributions in proportion to the number of their Conference participants and according to their capacity to pay. (The estimate of \$100,000 for travel subsidies is deliberately set low because we believe every Church will wish to contribute some part of their participants' expenses.)

c) The Working Committee notes that \$100,000 of the total budget of \$175,000 is already available, leaving an amount of \$75,000 to be raised. In addition to this, however, the Committee recommends :

(i) that, because the proposed budget is tight and the projection of expenses necessarily indefinite, an additional sum of \$10,000 be raised as a reserve for contingencies ; and

(ii) that the staff be asked to consider what funds are needed for the follow-up of the Conference (for which at the moment no provision is made) considering that the publication of the report, its distribution and study in the churches will require a budget which should be added to the Conference budget.

d) The total to be raised therefore is \$85,000 (plus the post conference promotion) and the following ways to secure this are indicated :

(i) contributions from foundations ;

(ii) contributions from Inter-Church Aid ;

(iii) contributions from member churches ; and

(iv) contributions from individuals.

In view of the urgent need for financial support, the Working Committee requests regular reports from the staff regarding the state of the World Conference finances. To assist the staff in this matter, the Working Committee appoints a Committee of three of its own members to be a Committee on Financial Support for the 1966 World Conference.

e) The staff is also requested to provide a statement about the 1966 Conference that can be used to inform prospective contributors.'

39. The Finance Committee received the report on these measures to seek to meet the financial needs. It was felt that the recommendations under 38 c) above were reasonable but that the budget should not be increased above \$175,000 until adequate support has been secured. Since the Conference is planned to take place

before the next meeting of the Central Committee, the Finance Committee agreed to recommend :

- a) that the Central Committee take note of and endorse the recommendations of the Departmental Working Committee concerning the seeking of the necessary additional resources ;
- b) that the budget totalling \$175,000 for the 1966 World Conference on Church and Society be approved but that authority for expenditure be at present limited to \$100,000 ; and
- c) that power be given to the Executive Committee :
  - (i) to raise or remove the limitation on the amounts which may be expended against the budget, if such action is justified by progress made in raising further resources ;
  - (ii) to increase the budget by \$10,000 for contingencies and by an amount not exceeding \$10,000 for the follow-up of the Conference, if such additions are made possible by assurance of the necessary total resources ; and
  - (iii) to authorize modifications of the budget if found necessary and justified.

- c) *Proposed Revolving Fund for productions in the fields of broadcasting, motion pictures and photo services*

40. The Finance Committee examined the resolution presented in the report of the Department of Information asking the Executive Committee to raise to \$150,000 the amount already approved for the above Programme Project. Assurance is given that contributions will be sought from commercial users of these materials, that there will be no solicitation of churches or church organizations and that normal WCC procedures for programme projects will be followed. After briefly examining the plan for the operation of the Revolving Fund and since the Executive Committee will not be meeting again until July 1965, the Finance Committee agreed to recommend :

that the authorization as a programme project of the proposed revolving fund for productions in the fields of broadcasting, motion pictures and photo services be modified to raise the authorized amount from \$25,000 to \$150,000.

- d) *Reference from Division of Ecumenical Action*

41. The Finance Committee examined the section in the report of the Division of Ecumenical Action on 'Programme Projects and their Financing' and agreed in reference to the request that a more flexible method be devised for raising resources for Programme Projects, that it is clear from experience that this will need consideration but that this must necessarily be in respect of the period following the Fourth Assembly and not in respect of the immediate period."

Dr. Fry drew attention to the fact that the approved programme projects are an essential part of the work and contributions to the support of them are an essential element of the sustenance of the World Council. Dr. Bliss expressed the thanks of the Division of Ecumenical Action. The programme project activities involve the day to day work of some staff members. The authorization of increased ceilings for expenditure represented a great help and it would be hoped that 100% of the needed resources could be secured.

The Central Committee AGREED : to adopt the recommendations in paragraph 35, 39 and 40.

## XI. INVESTMENT PORTFOLIOS

42. "The Finance Committee received a report on and detailed statements of the various investment portfolios and also a report and recommendations from the Investment Advisory Committee. The Finance Committee gave its approval to the administration of the portfolios and took action on the recommendations."

The Central Committee received this section of the report.

## XII. NEW BUILDING AT ECUMENICAL INSTITUTE

43. "It was reported to the Central Committee in August 1963 that gifts received or assured for this project had reached the level necessary to cover total costs. The new building, containing the library and conference room, came into use early in 1964 and the official inauguration took place in the early summer.

44. The Central Committee in August 1963, gave authority for expenditure of up to \$14,000 for equipping the new buildings. The Executive Committee in February 1964 gave authority for further expenses estimated at \$5,000 to be incurred for furnishing the meeting room (i.e. equipping it with new chairs and desks instead of transferring the old ones from the old meeting room) and for a general overhaul of the simultaneous interpretation equipment.

45. Final construction costs were more than 10% lower than the estimates available in August 1963. Almost all expenses have been settled but there are a few minor accounts still to be paid, so that completely final figures are not yet available. The latest estimates indicate total resources of about \$176,000 and total expenses of about \$170,500, leaving an unexpended balance of about \$5,500. Thus this project has been completed and all expenses are fully covered. General satisfaction has been expressed as to both the functional and the aesthetic aspects of the building."

The Central Committee received this section of the report with applause. Dr. Schiottz commented that it is an unusual experience in these times to receive a report of under-spending and an unexpended balance on a building operation.

## XIII. RETIREMENT AND PROVIDENT FUNDS

46. "The incorporation of the Provident Fund as a foundation under Swiss law and the creation of the Retirement Fund in the same legal form, as authorized by the Central Committee in 1963, have not yet been completed but negotiations are well advanced, the final draft documents have been sent to the Swiss Federal authorities concerned for final examination and the last formalities should be completed before the Executive Committee meeting in July. The Retirement Fund will become effective retro-actively from January 1, 1965 and re-insurance of the risk of premature death for married staff members and those with dependents has been taken out from that date."

The Central Committee received this section of the report.

## XIV. APPOINTMENT OF AUDITORS FOR 1964 ACCOUNTS

47. "The Finance Committee agreed to recommend :

that the auditors for the 1963 accounts be re-appointed to audit the accounts for the year ended December 31, 1964."

The Central Committee AGREED : to adopt the recommendation in paragraph 47.

## XV. MECHANIZATION OF ACCOUNTING SYSTEM

48. "The Finance Committee was informed that, following experimental runs for two separate months during the second half of 1964, the accounting system at Geneva headquarters will be operated under punched card procedures from January 1, 1965."

The Central Committee received this section of the report.

## XVI. DELEGATION OF AUTHORITY TO EXECUTIVE COMMITTEE

49. "Since the next meeting of the Central Committee is not planned to be held until July/August 1966, the Finance Committee agreed to recommend :

a) that power be delegated to the Executive Committee to take action in respect of the following matters :

- (i) the acceptance of the accounts for the year ended December 31, 1964;
- (ii) the adoption of budgets for 1966; and
- (iii) the appointment of auditors for the 1965 accounts.

b) that, in reference to the General Budget for 1966, the Central Committee express the hope that, as has usually been the case in the past, a budget will be adopted which does not exceed foreseeable total income but does not exclude the possibility that the Executive Committee may, under the power delegated above, adopt a budget which foresees a limited deficit."

Dr. Schiotz asked whether some limitation should be placed on the amount of the deficit which the Executive Committee was empowered to envisage and asked about the position as to reserves. Dr. Niemöller pointed out that the Executive Committee would not adopt a deficit budget at all unless fully convinced of the justification. Dr. Fry pointed out that the General Reserve amounted at December 1964 to \$328,000.

The Central Committee AGREED : to adopt the recommendations in paragraph 49.

## XVII. STRUCTURE COMMITTEE REPORT

50. "The Finance Committee considered those sections of the Structure Committee report dealing with financial questions. It was noted that the Structure Committee's comments are tentative and lead to suggestions rather than firm recommendations. The Finance Committee would hope that proposals on financial matters would normally be referred to the Finance Committee for study and comment. As to the particular questions handled in the report :

a) *Description of the activities of the Department of Finance and Administration*

51. The Finance Committee would suggest the addition of a section covering the responsibilities carried directly by the Director of the Department e.g. the securing of member church contributions and participation in the Staff Executive Group. The Finance Committee concurs in the judgement that measures should be taken to lighten the burden at present carried by the Director of the Department but would hope that proposals modifying the responsibilities of or the allocation of responsibilities within the Department would be referred for comment to the Finance Committee and/or the Finance Sub-Committee.

b) *Reserves*

52. This question has been examined on several occasions in the past and was studied by the Committee on Programme and Finance prior to the Third Assembly. The present policy was approved by the Finance Committee at the Third Assembly. A formulation of policy needs fuller and more careful expression than that given in the Structure Committee's Report and the final sentence of that paragraph does not accurately reflect the historic facts. It would seem desirable that the question should be further examined under normal procedures for submission to the Fourth Assembly but that no change of procedures should be adopted prior to that Assembly.

c) *Travel Expenses of Committee members*

53. This problem has received attention on several past occasions and clearly needs further attention. The Finance Committee is of the opinion that the adoption of the suggestion made by the Structure Committee would not appear desirable or practical at this time but would hope that a report and, if possible, proposals could be developed not later than the Fourth Assembly.

d) *Financial Implications of Structural Change*

54. The Finance Committee calls the attention of Central Committee to the need to provide for any proposals for modification of structure to be accompanied by an indication of the financial implications of such modifications and to the urgent

need to plan procedures to make possible some notice to member churches of probable financial needs in the period which will follow the Fourth Assembly and recalls that this objective was achieved by the reports on Programme and Finance which were, in the first provisional form, sent to member churches more than 3 years before the Third Assembly."

Dr. Fry suggested that this section of the report should be received at a later session when the report of Policy Reference Committee I was received. This procedure was followed and the above section was received by Central Committee at a later session.

## XVIII. FINANCIAL ASPECTS OF RECOMMENDATIONS OF POLICY REFERENCE COMMITTEE I

55. "The Finance Committee was informed of the recommendations to be presented to the Central Committee by Policy Reference Committee I particularly in reference to the continuation of the work of the Structure Committee and the strengthening of the General Secretariat. The probable appointment of a Nominations Committee was also noted.

56. "The Finance Committee recalls that an accumulated deficit on the General Budget of the order of \$20-25,000 will be carried forward from 1964 to 1965 and that the proposed General Budget for 1965 is a balanced budget but that the provision in that budget for "contingencies" represents only a reasonable provision for expenses which are likely to be incurred.

57. The Finance Committee therefore wishes to reserve the possibility of holding a further meeting before the adjournment of the Central Committee to consider the financial implications of any further actions taken by the Central Committee, since such actions may involve extra expense and, whilst it may be necessary and justifiable to take action which would lead to a deficit on operations in 1965, there is a limit to the extent to which this course of action can responsibly be followed under present circumstances."

Dr. Fry pointed out that a Nominating Committee had been appointed since the Finance Committee adjourned and that that would involve expense. The Central Committee received this section for information and noted that the Finance Committee might need to call attention to its contents when the report of Policy Reference Committee I came forward.

## XIX. HEADQUARTERS PROPERTIES

### a) *Progress on construction*

58. "The main move to the Headquarters took place in the second half of April 1964. The move was completed when the library was installed at the end of June.

59. Good progress has been made with the landscaping of the grounds during the Autumn of 1964; this work will be completed in the Spring of 1965. The two main elements remaining unfinished are the chapel and the main Conference Room. It is hoped that the chapel may be completed by Easter 1965 and the main Conference Room in time for the dedication and the formal opening of the building in July 1965.

60. The Executive Committee recommends that the dedication and the formal opening of the new Headquarters Properties should take place at the time of the Executive Committee meeting in Geneva in July 1965.

### b) *Revenue for Headquarters Properties Fund*

61. The total gifts received and assured for the Headquarters Properties Fund up to November 30, 1964 amounted to about \$2,936,600. A detailed statement of all gifts to the fund will be presented in 1966. Interest earned and exchange differences up to November 30, 1964 amounted to about \$245,000. The liquid balance in the fund is now diminishing rapidly and further interest earnings will be relatively

small. The total will, however, certainly rise to more than \$250,000. The total resources available for covering the cost of the new Headquarters buildings would thus appear at present to be about \$3,190,000 (about Fr. 13,650,000).

c) *Actual and estimated costs*

62. All cost estimates have been reviewed again during the last three months of 1964. The proportion of total expenses for which final or virtually final figures are available increases as progress is made toward the completion of construction and the element of estimation involved is therefore declining. The review has led to the encouraging conclusion that the provision made for unforeseen expenses and contingencies in earlier estimates was higher than will in fact be needed. It is now clear that the available resources will cover the cost of the completion of the construction programme and that there will be some unexpended balance. A fuller report will be presented to the Central Committee meeting in 1966.

d) *Memorial to the late Dr. George Bell, Bishop of Chichester*

63. Bishop H. K. Sherrill, in the name of one substantial donor to the Headquarters Properties Fund, asked at an earlier meeting that some element of the new headquarters buildings should be dedicated in memory of the late Dr. George Bell, Bishop of Chichester. This request was approved in principle. The Executive Committee now recommends, with the concurrence of Bishop Sherrill :

that the main committee room in the new Headquarters Properties should be designated as being in memory of the late Dr. George Bell, Bishop of Chichester.

e) *Memorial to Dr. J. H. Oldham*

64. The Executive Committee received with gratitude the news that a special additional fund might be raised to cover the cost of developing a garden in front of the library which might be designated as a memorial to Dr. J. H. Oldham. Progress has been made in the raising of this special fund. The Executive Committee recommends :

that approval be given for the designation of the garden in front of the library in honour of Dr. J. H. Oldham."

Dr. Fry pointed out that the financial position in respect of the new headquarters properties represented an even more spectacular success than that on the new buildings at the Ecumenical Institute and the Central Committee received with gratitude the report that resources were expected to be adequate to cover total costs. Dr. Niemöller pointed out that credit for this excellent report should be given in large measure to the architects and to Mr. Alan Haigh, who had carried prime staff responsibility for the supervision of the construction programme.

The Central Committee AGREED : to adopt the recommendations in paragraphs 63 and 64.

Dr. Fry commented on the importance and magnitude of the work which has to be done by the Finance Committee and expressed to Dr. Niemöller, as Chairman, and to the members of the Committee the appreciation and thanks of the Central Committee. Dr. Niemöller voiced the thanks of the Finance Committee to its Secretary, and Dr. Schiøtz asked that an expression of appreciation of his work on behalf of the Central Committee be recorded on the minutes.

## 27. The Meaning of Membership in the World Council of Churches

Dr. Visser 't Hooft reported that in accordance with the instructions of the Central Committee at Rochester the paper on the Meaning of Membership in the World Council of Churches had been sent to all member churches. So far

only few churches, among which a considerable number were from Germany, had sent in their comments. It was AGREED

that the Central Committee expresses the hope that the many member churches which have not yet done so will send in their comments on the paper concerning the Meaning of Membership in the World Council of Churches before November 1965, so that the General Secretariat may be able to report on this subject to the next meeting of the Central Committee.

## CLOSING ACTIONS

### 28. Greetings and Acknowledgements

During the course of the meeting the General Secretary reported the receipt of cables of apology for their inability to be present and good wishes for the work of the Committee from Bishop S. U. Barbieri, Professor J. L. Hromadka, and the Archbishop of Christchurch. On the proposal of Dr. Niesel it was agreed that a telegram be sent to Professor Hromadka expressing regret that last-minute visa difficulties had prevented him from coming to Enugu. On the proposal of Bishop Golden a cable of good wishes was sent to Bishop G. Ensley who was in hospital recovering from a serious automobile accident.

A telegram of sympathy and remembrance was sent to Lady Churchill and her family on receipt of the news of the serious illness of Sir Winston Churchill. This was acknowledged in the following terms : "Lady Churchill and Sir Winston's family are deeply grateful to you all for your kind message of sympathy."

The following message was received from the President of the Methodist Church of Nigeria :

"The Annual Conference of the Methodist Church of Nigeria, in session at the Methodist College, Uzuakoli, sends heartfelt greetings to the Central Committee of the World Council of Churches now meeting in Enugu.

Today we have taken the momentous decision to enter into the Church of Nigeria in union with the Anglican and Presbyterian Churches in this Country.

We thank God for the inspiration which our membership of the World Council of Churches has meant to us, and look forward with great hope for the growth of the ecumenical movement in this country and in the rest of the world.

God bless your deliberations."

The Rev. T. Sihombing presented a grateful address to Dr. Visser 't Hooft for all his services to the Batak Church, Indonesia. Dr. Visser 't Hooft made a suitable acknowledgement and asked that his greetings be conveyed to the Batak Church.

A telegram of greeting was sent to Dr. Albert Schweitzer on the occasion of his ninetieth birthday.

### 29. Expression of thanks

Dr. Fry expressed the thanks of the Committee to all who had shared in making the meeting in Enugu such a memorable occasion. The Committee owed an immense debt of gratitude to His Excellency the Governor and to Lady Ibiam for the gracious hospitality they had extended to many members of the Committee and staff and for the watchful care they had exercised over all the arrangements for the meeting ; to the members of the Local Committee for their cordial welcome and willing service, for the special events they had arranged, and not least for the opportunities they

had given for visits to Nigerian homes; and to the management and staff of the Hotel Presidential for the excellent and thoughtful attention they had given to ensuring the well-being of their guests and the smooth and efficient running of the meetings.

30. Closing worship was led by the Vice-Chairman, Dr. Ernest Payne. The Chairman pronounced the Benediction.

31. The Eighteenth Meeting of Central Committee was adjourned at the close of the morning session on January 21st 1965.

## APPENDICES

### APPENDIX I

#### Attendance

at the meeting of the Central Committee  
Enugu, E. Nigeria : January 12-21, 1965

##### *Praesidium*

The Archbishop of Canterbury (The Most Rev. Dr. A. M. RAMSEY), Lambeth Palace, London S.E. 1, England  
The Most Rev. IAKOVOS, Archbishop of North and South America, 10 East 79th Street, New York, N.Y. 10021, USA  
His Excellency Sir Francis IBIAM, Governor of Eastern Nigeria, State House, Enugu, Nigeria  
The Rev. Dr. MARTIN NIEMÖLLER, Brentanostr. 3, Wiesbaden, Germany  
Mr. CHARLES PARLIN, 20 Exchange Place, New York, N.Y. 10005, USA

##### *Members of Central Committee*

The Most Rev. Archbishop ALEXIS of Tallinn and Estonia, 64 Pickstr., Tallinn, USSR  
The Rt. Rev. S. FALKNER ALLISON, Bishop of Winchester, Wolvesey, Winchester, England  
His Eminence ATHENAGORAS, Metropolitan of Thyateira, St. Sophia Cathedral, Moscow Road, London W. 2, England  
The Rev. Dr. C. G. BAETA, University Post Office, Legon, via Accra, Ghana  
The Rev. Dr. ERIC BAKER, 1 Central Buildings, Westminster, London S.W. 1, England  
Bishop TIBOR BARTHA, Kalvin Platz 17, Debrecen, Hungary  
The Rev. Dr. N. J. BAUGHER, 1451 Dundee Avenue, Elgin, Ill., USA  
The Rev. Professor H. BERKHOF, Julianalaan 18, Oegstgeest, Netherlands  
The Rev. Professor H. F. BINDER, Str. G-ral Magheru 4, Sibiu, Rumania  
The Rev. Dr. EUGENE CARSON BLAKE, 510 Witherspoon Building, Philadelphia, Pennsylvania, 19107, USA  
Dr. KATHLEEN M. BLISS, 69 Great Peter Street, London S.W. 1, England  
The Very Rev. VITALY BOROVY, 150 route de Ferney, Geneva 20, Switzerland  
The Rev. Dr. G. BRENNCKE, Georgenkirchstr. 70, Berlin No. 18, DDR  
The Rev. Dr. ALFORD CARLETON, 475 Riverside Drive (Room 1620), New York, N.Y. 10027, USA  
The Rev. Dr. J. RUSSELL CHANDRAN, United Theological College, 17 Miller's Road, Bangalore 6, India (*to June 1965* : Union Theological Seminary, Broadway at 120th Street, New York, N.Y. 10027, USA)  
Dr. IVY CHOU, Methodist Theological School, P.O. Box 78, Sibu, Sarawak, Malaysia  
The Rev. Norman H. F. COCKS, 41 The Boulevarde, Petersham, NSW, Australia  
The Very Rev. JEROME COTSONIS, University of Salonica, Salonica, Greece  
Professor C. A. COULSON, 64 Old Road, Headington, Oxford, England  
The Rev. FRANK ENGEL, National Missionary Council, 511 Kent Street, Sydney, NSW, Australia  
The Rev. Professor HENRI D'ESPINE, 10 avenue Peschier, Geneva, Switzerland  
The Rev. Dr. FRANKLIN CLARK FRY, 231 Madison Avenue, New York, N.Y., 10016, USA  
The Rev. Dr. H. H. HARMS, Englische Planke 1, Hamburg 11, Germany  
His Eminence Metropolitan IOANN, 15 East 97th Street, New York, N.Y. 10029, USA  
The Most Rev. Archbishop JOHN of San Francisco, 2040 Anza Street, San Francisco 18, California, USA  
His Eminence Metropolitan JUSTIN, Str. Stefan cel Mare 46, Iasi, Rumania

The Rt. Rev. Bishop ZOLTAN KALDY, Puskin-utca 12, Budapest VIII, Hungary  
Miss FRANCES H. KAPITZKY, 360 Oak Avenue N.W., Strasburg, Ohio, USA  
Professor G. KONIDARIS (replacing Professor Ioannidis), 84 Academy Street, Athens, Greece  
The Rev. JEAN KOTTO, B.P. 89, Douala, Cameroun  
The Rt. Rev. HANNS LILJE, Calenbergerstr. 34, Hannover, Germany  
The Rev. Dr. ERNEST E. LONG, 85 St. Clair Avenue East, Toronto 7, Ontario, Canada  
The Rev. E. E. MAHABANE, 46 Albert Street, Marshalltown, Johannesburg, South Africa  
The Rev. Dr. JOHN MARSH, The Principal's Lodgings, Mansfield College, Oxford, England  
Bishop JAMES K. MATHEWS, 581 Boylston Street, Boston 16, Mass., USA  
The Rev. PAUL MBENDE, B.P. 7, Douala New-Bell, Cameroun  
His Eminence MELITON, Metropolitan of Heliopolis and Theira, Rum Ortodoks Patrikhanesi, Fener, Istanbul, Turkey  
Mr. J. IRWIN MILLER, 301 Washington Street, Columbus, Indiana, USA  
Bishop REUBEN H. MUELLER, 1401 Castle Avenue, Indianapolis 27, Indiana, USA  
The Rev. Professor WILHELM NIESEL, 5601 Schöller, Germany  
His Eminence NIKODIM, Metropolitan of Leningrad and Ladoga, rue Ryleev 18/2, Moscow G. 34, USSR  
The Rev. Professor A. T. NIKOLAINEN, Haagan Urheilutie 7, Huopalahti, Finland  
The Rt. Rev. Bishop GOTTFRIED NOTH, Tauscherstr. 44, Dresden A.21, Germany (DDR)  
The Rev. Professor RODOLFO OBERMÜLLER, Avra. Earhart 130, Palomar FNgSM, Argentina  
The Rt. Rev. PANTELEIMON, Bishop of Achaia, Archbishopric of Athens, Philitheis Street, Athens, Greece  
His Eminence C. PARTHENIOS-ARIS, Metropolitan of Carthage, Greek Orthodox Church, Piazza Santa Maria degli Angeli, Tripoli, Libya  
The Rev. Dr. ERNEST A. PAYNE, Baptist Church House, 4 Southampton Row, London W.C. 1, England  
The Rev. TITUS RASENDRAHASINA, 6 rue George V, Faravohitra, Tananarive, Madagascar  
The Rt. Rev. JOHN SADIQ, Bishop of Nagpur, Cathedral House, Nagpur 1, M.S., India  
The Rt. Rev. DAVID SAY, Bishop of Rochester, Bishopscourt, Rochester, Kent, England  
The Rev. Dr. F. A. SCHIOTZ, 422 South 5th Street, Minneapolis 15, Minn., USA  
The Rev. E. T. SCHLIEPER, Caixa Postal 14, Sao Leopoldo, Rio Grande do Sul, Brazil  
The Rev. T. SIHOMBING, Pearadja-Tarutung, Sumatra, Indonesia  
The Rev. Dr. K. M. SIMON, 12 Edwin Street, Ridgefield Park, N.J., USA  
Bishop B. JULIAN SMITH, 8128 South Calumet Avenue, Chicago, Ill., USA  
The Rev. Dr. J. COVENTRY SMITH, United Presbyterian Church in the USA, 475 Riverside Drive, New York, N.Y. 10027, USA  
The Rev. F. G. ARVID STENSTRÖM, Tegnérsgatan 8, Stockholm, Sweden  
The Rt. Rev. K. Støylen, Baneheivei, Kristiansand S, Norway  
Mrs. SADIE TILLMAN, R.F.D. 1, Palmetto Farm, Lewisburg, Tennessee, USA  
The Rev. Dr. EDWIN H. TULLER, Valley Forge, Pa., USA  
The Rt. Hon. The EARL OF WEMYSS, Gosford House, Longniddry, East Lothian, Scotland  
The Rt. Rev. W. WESTERGAARD-MADSEN, Nørregade 11, Copenhagen K, Denmark  
The Rev. CHARLES WESTPHAL, 62 rue de Rome, Paris 8<sup>e</sup>, France  
Commissioner CLARENCE WISEMAN, Salvation Army, Denmark Hill, London S.E. 5, England  
The Most Rev. W. L. WRIGHT, Archbishop of Algoma, Synod Office, Box 637, Sault Ste. Marie, Ontario, Canada  
Mrs. B. R. WYLLIE, Wesley College, University of Sydney, Newton, NSW, Australia

### Substitutes

The Rt. Rev. ALEXANDER MAR THEOPHILUS, Mar Thoma Syrian Church, Tiruvalla, India (for Professor C. P. MATHEW)  
Mr. ALEXEI BUEVSKY, Gagarinsky 18, Moscow G-34, USSR (for Professor A. SHISHKIN)  
The Very Rev. Dr. A. NEVILLE DAVIDSON, 158 Hill Street, Glasgow C. 3, Scotland (for Professor W. S. TINDAL)  
Dr. PETER DAY, Episcopal Church Center, 815 Second Avenue, New York, N.Y. 10017, USA (for Bishop A. C. LICHTENBERGER)

The Rt. Rev. Bishop EMILIANOS of Meloa, 150 route de Ferney, Geneva 20, Switzerland  
 (for Metropolitan IAKOVOS of Philadelphia)  
 Bishop C. L. GOLDEN, Nashville, Tennessee, USA (for Bishop F. G. ENSLEY)  
 The Rt. Rev. RUBEN JOSEFSON, Härnösand, Sweden (for Archbishop Gunnar Hultgren)  
 Dr. JAMES W. KENNEDY, 412 Sycamore Street, Cincinnati, Ohio 45202, USA (for  
 Dr. NATHAN M. PUSEY)  
 Mr. D. NORMAN PERRY, Box 162, Opotiki, Bay of Plenty, New Zealand (for Bishop  
 A. K. WARREN)  
 The Rev. R. L. TURNIPSEED, Board of Missions of The Methodist Church, 475 Riverside  
 Drive (Room 1558) New York, N.Y. 10027, USA (for Bishop Roy H. SHORT)

*Representatives of Churches not otherwise represented*

The Rev. W. C. CUDJOE P.O. Box 403, Accra, Ghana	The Methodist Church, Ghana
The Rev. N. EME P.O. Box 14, Afikpo, E. Nigeria	The Presbyterian Church of Nigeria
The Rev. E. K. GALEVO P.O. Box 18, Ho, V.R. Ghana, W. Africa	Evangelical Presbyterian Church in West Cameroon
The Hon. R. A. IWE Methodist Boys' Secondary School, Ihube, Okigwi, E. Nigeria	The Methodist Church, Nigeria
The Rev. A. L. KWANSA Presbyterian Offices, P.O. Box 1800, Accra, Ghana, W. Africa	Presbyterian Church of Ghana
Pasteur B. NDONG-AMVAME B.P. 80, Libreville, Gabon	Eglise évangélique du Gabon
Dr. D. T. NILES Mercymere, Valalai, Atchuvely, N. Province, Ceylon	Methodist Church in Ceylon
Pasteur SETH NOMENYO B.P. 2, Lomé, Togo	Eglise évangélique du Togo
The Rev. GIDEON OTUBELU Teacher Training College, Awka, nr. Enugu, Nigeria	Church of the Province of West Africa
Mr. STOYAN P.O. Box 520, Moscow, USSR	Union of Evangelical Baptists of USSR

*Observers*

The Rev. Fr. PIERRE DUPREY Secretariat for Unity, Via dei Corridori 64, Rome, Italy	Roman Catholic Church
The Rev. Fr. JÉRÔME HAMER Université de Saint-Thomas, Rome, Italy	Roman Catholic Church
Bishop TIBOR BARTHA (see members)	Christian Peace Conference

*Advisers from World Organizations*

The Rev. JEAN BOKELEALE Box 178, Coquilhatville, Congo (Léo)	World Convention of Churches of Christ (Disciples)
The Rev. NELSON CHAPPEL Room 732, 475 Riverside Drive, New York, N.Y. 10027, USA	World Council of Christian Education and Sunday School Association
The Rt. Rev. RALPH S. DEAN 21 Chester Street, London S.W. 1, England	Advisory Council on Missionary Strategy and Consultative Body of the Lambeth Conference

Mr. FREDRIK FRANKLIN  
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The Rev. M. DE VRIES  
Mr. RALPH YOUNG

## APPENDIX II

### Report of the Executive Committee

#### 1. In Memoriam

We remember with gratitude the contribution which Professor Basil Ioannidis of the Church of Greece made to the life of the ecumenical movement. At the time of our meeting in Rhodes it was Professor Ioannidis who organised our reception in such a remarkable way.

Dr. James Gallagher, for many years General Secretary of the Canadian Council of Churches, had been the energetic representative of the host churches in Canada when the Central Committee met in Toronto and when the Faith and Order Conference met in Montreal.

The friendship and counsel of these men will be greatly missed in our meetings.

#### 2. Meetings of the Executive Committee

Since the last meeting of the Central Committee the Executive Committee has held three meetings. The first took place at the invitation of the Orthodox Church of Russia in the city of Odessa. Before, during and after the meeting opportunities were provided for participation in church services, for visits to some of the monasteries and for sight-seeing. The reception by His Holiness Patriarch Alexis at Zagorsk, attended also by representatives of other Christian churches and religious communities in the country was deeply appreciated. The second meeting took place in the Evangelical Academy at Tutzing in Bavaria. On this occasion we were received by the representatives of the churches in Germany. The third meeting took place in Enugu.

#### 3. Special visits

Among the many visits to churches made during the period four should be specially mentioned: a delegation visit to the Orthodox Church of Bulgaria, the first such visit since this church had joined the World Council; a delegation visit to Yugoslavia undertaken to transmit the 120 houses built for the earth-quake victims in Skoplje — it was on this occasion that the Church of Serbia announced its decision to apply for membership in the WCC; a delegation visit from the DICARWS to eleven African countries to discuss with the respective churches and governments how the WCC could best help in their nation-building programmes; a visit to Uppsala on the occasion of the celebration of the 8th centenary of the archdiocese.

#### **4. Meeting of the Commission on World Mission and Evangelism in Mexico**

The first meeting of the Commission on World Mission and Evangelism took place in Mexico City in December 1963. The meeting broke new ground in the sense that it provided the opportunity to look at the missionary task of all the churches in all six continents. Some of the liveliest discussion centred round the witness of Christians to men in the secular world, and the witness of the local congregation in its neighbourhood. The widespread comment on the meeting in the religious press of many countries shows that it has taken its place in the series of world missionary assemblies, and that it has also given a new direction to missionary thinking in many places. The Commission authorized the creation of a Christian Literature Fund of \$3 million to be administered on lines similar to those developed by the Theological Education Fund. The Executive has accepted the recommendation of the Commission and has appointed the Director of the Fund. Resources to the extent of about \$2½ million are now reasonably assured. The Commission also took action for a renewal of the mandate of the Theological Education Fund for a further period of five years, with a programme designed to provide flexible forms of assistance to a large number of seminaries.

#### **5. World Conference on Church and Society**

The preparations for this Conference are now well advanced. Editorial meetings for the four preparatory study volumes were held this summer and it is expected that the manuscripts for the volumes (English edition) will be ready by March-April 1965. French and German translation will be started shortly. A large team of writers has been involved in these four publications.

At its meeting in Odessa, the Executive Committee agreed to a proposal of the staff to alter the conception of the Conference. Instead of an official representative conference speaking for the WCC, it is proposed that the World Conference be primarily a conference for study and discussion speaking to the member churches of the WCC on the issues which the Central Committee may wish to put before them. This does not change the method of selecting the participants in cooperation with the member churches and national and regional Christian Councils. However, it is being suggested that under this new scheme the official participants might be reduced from 400 to 300.

Tentative proposals for the programme of the Conference as well as decisions regarding date and place will be placed before the Central Committee at Enugu.

#### **6. Consultation on Disarmament**

For the second time the CCIA has organized a consultation of church leaders on disarmament which was addressed by representative spokesmen of the governments of the USA, the United Kingdom, the USSR, as well as one of the "neutral" governments. The meeting issued a statement on the subject for the guidance of the member churches.

#### **7. Statements on interracial relations**

In view of the critical nature of the race situation the Executive Committee issued at its meeting in Tutzing a statement on the present race conflict which was sent to the member churches. The statement dealt more particularly with the situation in the USA and in Southern Africa. With regard to the latter it called the attention of the churches to the report of the special consultation on Christian Practice and Desirable Action in race relations in Southern Africa which had been held in June 1964 at Kitwe, Zambia.

#### **8. Ecumenical Programme for emergency action in Africa**

The report of the Division of Inter-Church Aid to the Central Committee will expound in detail this new enterprise which was proposed by the Divisional Committee in February 1964 and authorized by the Executive Committee of the Central Committee at Odessa. Dr. Z. K. Matthews will address the Central Committee on this subject. The plan is a bold and imaginative one and will call for all the wisdom of which we are capable and the sustained support of the churches over the next five years.

The attention of the Central Committee is called to three important features of this programme :

1. The programme is being carefully prepared. We were fortunate that Lord Caradon was ready and able to help us and in company with Dr. Matthews undertook a three-week journey to ten African countries to discuss with the leaders of the nations and of the churches the part which the churches could play in these critical times in African countries. From that survey and the follow-up work of another survey team the items of the programme are being formulated.
2. The responsibility for the development of the programme will rest primarily with the All Africa Conference of Churches which will be supported at the points where it requests help to carry through this task.
3. The Consultation between churches and governments about the proposed programme. In many African countries it is becoming clear that church projects must be tailored to fit government strategies and planning. Enquiries thus far have revealed a willingness and indeed an eagerness on the part of some governments for the help of the churches.

The whole programme of action is designed not only to meet the emergency needs of those who are suffering because of the changes that are taking place, e.g. the large number of refugees, but also to help the churches play their part in nation building. The Central Committee will be invited to endorse the action of the Divisional Committee of the Division of Inter-Church Aid, Refugee and World Service and of the Executive Committee of the WCC, and to commend the programme to the support of the churches.

## **9. World Council of Churches' Committee on Specialized Assistance to Social Projects**

As a result of the discussions in the Central Committee at St. Andrews 1960, on the report of the study of Christian Responsibility Towards Areas of Rapid Social Change a Committee on Specialized Assistance to Social Projects (SASP) was established. Although the responsibility for providing administrative services to the Committee and for raising its budget rests in the Division of Inter-Church Aid, Refugee and World Service, the Committee exists to serve the World Council as a whole and all its Divisions and Departments.

SASP has almost completed three years of work. The membership of the Committee is mostly composed of laymen with recognised technical competence in various fields and Miss Janet Lacey, C.B.E., is its Chairman.

The Committee has established five panels :

1. Agriculture and Rural Development.
2. Press and Publications.
3. Urban Social Work and Community Development.
4. Medical Work.
5. Economic Development and Manpower Training.

The establishment of a sixth panel on Education is now under discussion. Since membership of the panels is not confined to membership of the Committee SASP is now regularly enlisting the help of some 40-50 people.

SASP seeks to carry out the following purposes :

1. To deal with all special projects of a technical nature which are passed to it by DICARWS.
2. To undertake surveys for the advising of the churches of various countries and regions about technical programmes, e.g. the recent medical survey carried out in Nigeria, Uganda and Kenya, and the rural survey made in Nigeria.
3. To send teams of experts to advise churches and National Christian Councils about the development of specific projects.
4. To initiate in consultation with the churches of an area such projects as will enable the churches to take effective social action.

SASP thus represents an important new feature in the life of the WCC, especially in its service to the churches of developing countries. These churches are being called not only to serve the new nations but to serve them with skill and technical competence.

## **10. Regional Developments**

The World Council has remained in close touch with the various regional developments. The East Asia Christian Conference held its Assembly at Bangkok and reorganized itself in such a way that it is a wholly autonomous body. The European Conference of Churches

created a new style of conference by going aboard a ship. There it adopted a constitution. In Latin America plans for regional cooperation have made progress. Strong links exist also with the All Africa Conference of Churches and the USA Conference of member churches of the WCC.

## 11. Relations with Confessional Bodies

The officers of the world confessional organizations and members of the World Council's staff met in Geneva to discuss several questions relating to the ecumenical situation. For some years there were annual meetings in which information was exchanged, but since 1962 more fundamental issues concerning confessionalism and the confessional organizations, especially with reference to the churches of Asia and Africa, were taken up. An enlarged consultation was held in 1963, taking as the theme "The Confession of the Indigenous Church : the question of Freedom and Responsibility". Delegates from the churches of Asia and Africa actively participated in view of their concern for the relation of the world confessional development to the younger churches. In 1964 it was decided that in preparation for the next meeting the organizations should study themselves by asking certain questions about the purpose they exist to serve and the nature of their activities. The meeting in 1965 will be enlarged by including missionary specialists and representatives of churches in Asia, Africa and Latin America.

The World Council accepted with appreciation the invitation to send an observer to the conference of the Orthodox Churches held in Rhodes in November 1964. At the Assembly of the Alliance of the Reformed Churches in Frankfurt the WCC was represented by several staff members.

## 12. The Committee on the Structure of the Council

The Committee on the Structure of the Council has held two meetings. It has been able to arrive at specific conclusions concerning a number of questions included in its mandate and will report on these at this meeting. With regard to other no less important matters it has not yet completed its work. The Central committee will have to decide in what way the further work on this subject is to be carried on.

## 13. Relations with the Roman Catholic Church

The WCC had three observers at the second and third sessions of the second Vatican Council. Two of them, Dr. Lukas Vischer and Dr. Nikos Nissiotis, attended both sessions. The other observers who came for limited periods were chosen from India, Japan, South Africa and the USA.

The presence of these observers at the Council was most valuable for the WCC in that it was kept very fully informed of the proceedings. At the same time many opportunities were offered to them to express the concerns of the WCC with regard to the various schemata.

In view of the rapid ecumenical developments of recent years and the need for clarification of the issues involved, the Executive Committee adopted at its meeting in Odessa a "Statement on Christian Unity — the Present Stage" which sought to state "the lessons the Churches in the WCC have learned together about the principles and methods that should guide us on the road to unity". This statement was widely reproduced and commented in the religious press.

At the third session of the Vatican Council the decree "de Ecumenismo" was adopted and promulgated. This is the outcome of a development in which the WCC itself has played a not inconsiderable part. Now we hope that, as the Central Committee at Rochester put it, a genuinely ecumenical dialogue between the Roman Catholic Church and the other churches will become possible. There are many affirmations in the Decree to which we will want to respond positively; there are others about which we have serious questions. It would seem that the time has come for a conversation about our relationships and about the possibilities of cooperation at specific points. The Executive Committee will submit recommendations on this subject.

## 14. Relations with Evangelical Churches outside our membership

The Executive Committee is no less concerned to strengthen relations with other non-member churches. It is well known that there are several evangelical churches, including

some large churches, which do not at this time find it possible to join the fellowship of the World Council. It is difficult to organize formal contacts with these churches on any considerable scale, but the Executive Committee has been happy to know of a number of informal meetings in which it has been possible to discuss our common faith in an atmosphere of mutual trust and charity. The member churches of the World Council, which have already experienced something of the mutual correction and edification which is made possible by our common membership in the Council, need also the contribution of these evangelical churches and desire to share with them, in such ways as may be found mutually acceptable, in practical tasks of Christian service and witness. It is our hope that all who share the Scriptural and Trinitarian faith in Jesus Christ as God and Saviour may be thus enabled both to work together and to build one another up in the common faith.

In view of the fact that there is in the membership of several member churches a considerable body of those who would accept the name "conservative evangelical", whose theological convictions, spiritual experience, and missionary zeal might well find more vital expression in the life of the World Council, the Executive Committee hopes that these member churches will give serious thought to this matter, and will seek ways by which this witness may be more adequately represented in the life of the Council.

#### **15. Towards the Fourth Assembly**

Both the Executive Committee and the Committee on Structure have considered the question of the size of the Fourth Assembly and the allocation of seats. Specific proposals on this subject will be submitted to this meeting of the Central Committee. The Executive Committee has also instructed the staff to give preliminary consideration to the question of the nature and theme of the Assembly. The staff has therefore prepared a working paper containing various suggestions and proposals which will be submitted to the reference committee concerned.

#### **16. Finance**

The result of operations under the General Budget in 1964 will be better than foreseen at the last Central Committee meeting. The deficit on the year's operations is expected to be less than \$10,000, whereas in August 1963 it was foreseen that it might be as high as \$56,000. Income will rise in 1965 as a result of the response of the member churches to the request for increased contributions. Nonetheless, for a number of reasons, the financial needs for the maintenance of the full approved programme of work are rising and the problems for consideration by the Finance Committee will not be easy to solve.

Progress has been made in raising resources for the approved list of Programme Projects for the period 1963/68 totalling \$565,000, but there is still need for assurance of contributions of the order of \$175,000 if the full list of projects is to be realized.

The activities of the Division of Inter-Church Aid, Refugee and World Service continue to grow. Expenses have been held within the limits of financial resources and the financial position of the Division is sound. Both the Division of World Mission and Evangelism and the Commission of the Churches on International Affairs are also feeling the effects of rising costs and prices but both have been able to cover all expenses from available resources.

Full information will of course be given to the Finance Committee which will report to the Central Committee on all financial questions.

#### **17. Headquarters Properties**

The World Council moved into the new headquarters buildings in the second half of April 1964. At that time, the office wings were completed but much work remained to be done on the centre block and the grounds. Further progress has been made since the move, and the main entrance, the entrance hall and the exhibition area are now in use. The landscaping of the grounds is well advanced and will be completed in the Spring. It is hoped that the chapel may be ready by Easter and the main conference room by the end of June. It is suggested that the official opening and dedication should take place at the time of the Executive Committee meeting in July 1965.

The Finance Committee will report on the financial position but the Executive Committee is happy to be able to indicate that it is clear that the resources raised under the Headquarters Properties Fund will be sufficient to cover the total costs and the building will thus be free of debt.

## 18. Staff changes

The following members of staff have left our service since the last meeting of the Central Committee :

*Roswell Barnes*, who has occupied a unique place in the World Council. He brought to his task as Executive Secretary in the USA a deep and rich ecumenical experience and so, in addition to interpreting the ecumenical movement to the American churches and the concerns of the American churches to the World Council, he became one of the most widely loved and respected counsellors on the basic policies of the movement. The title of his last book, "Under Orders," characterizes his work, for he showed that independence and certainty of judgement which come from being dependent upon instructions from above.

*Harry Haines* brought to his task as Asia secretary in the Division of Inter-Church Aid, Refugee and World Service his considerable knowledge of and deep attachment to the churches in Asia.

*Henry Makulu* became the first African to serve on the staff of the Ecumenical Institute and made a lasting contribution to its life.

*Charles Ranson* had already as General Secretary of the International Missionary Council helped to prepare the way for the integration of the IMC and the WCC, and then became the architect of the Theological Education Fund which has rendered an outstanding contribution to the cause of theological training in Asia, Africa and Latin America.

*Betty Thompson* interpreted the story of the ecumenical movement with conviction, ability and wisdom to the American churches and established constructive relationships with the American press.

*Alexandre de Weymarn* spent almost the whole of his career in the ecumenical movement and was one of its most loyal and devoted collaborators. He was the first director of the *Ecumenical Press Service* and then as secretary of the East European desk acted as link between Christians of the East and of the West.

## APPENDIX III

### Report of the General Secretary

#### 1. The Spirit of the Pioneers

This is the time to remember the pioneers of the ecumenical movement, the men who had the spiritual imagination and the courage to create the movements which joined their forces in the World Council of Churches. For Bishop Brent, the father of Faith and Order was born in 1862, Dr. John R. Mott, the father of the International Missionary Council in 1865, and Archbishop Nathan Söderblom, the father of Life and Work, in 1866. Each of them had his own background and calling. Brent, the Anglican; Mott the Methodist; Söderblom the Lutheran: Brent pastor, missionary and fighter against social evils; Mott layman, evangelist and Christian strategist; Söderblom theologian, church-leader and peacemaker. But they had also a great deal in common. And what they had in common is a precious part of our heritage. I would mention especially four aspects of their life-work.

(a) They were men with a truly catholic concern for the life of all the churches. Some of us remember that Mott used to speak of the spiritual debt he owed to all churches and particularly to the Orthodox Churches and to the Quakers. Mott and Söderblom were both leaders of the historic meeting of the World's Student Christian Federation held in 1911 at Constantinople which was attended by many representatives of the Eastern Churches, including the Rev. Germanos Strinopoulos, later Archbishop Germanos, Exarch of the Ecumenical Patriarchate and one of the first Presidents of the World Council. The meeting was described as the first one at which the ancient Eastern Churches were brought in touch with the emerging ecumenical movement. Brent who had worked in the area of the younger churches made his contact with the older churches in 1920 when the Orthodox delegation came to the preliminary meeting of Faith and Order in Geneva, and wrote at that time :

“We of the West need the fragrant, graceful worship of the East.” All three had a capacity for appreciating genuine Christian faith in members of other churches. Söderblom surprised a sophisticated American dinner audience by giving a solo performance of the Sankey hymn : “There were ninety-and-nine,” but he was also the man who did everything possible to bring Orthodox delegations to the Stockholm Conference. Brent felt at home in the evangelical atmosphere of the Edinburgh Conference of 1910, but tried also his very best to interest Roman Catholic bishops and theologians in Faith and Order. Mott used the same language in addressing the first *sobor* of the Orthodox Church of Russia in 1917 as he did in speaking to the World Conference of Christian Youth in Amsterdam in 1939.

(b) So they refused to let themselves be imprisoned in any one particular section of church life. Brent played his great role in the Lausanne Faith and Order Conference, but participated with equal energy in the World Missionary Conference in Edinburgh and in the Life and Work Conference in Stockholm. Mott was of course involved in all ecumenical movements ; founder of the World’s Student Christian Federation and the International Missionary Council, presiding officer at the Oxford Life and Work Conference, chairman of section in the Edinburgh Faith and Order Conference, Honorary President of the World Council of Churches. Söderblom was not only the soul of Life and Work but an active leader in Faith and Order.

(c) All three had a passionate concern for unity, but that concern was not for unity for its own sake. They sought unity for the sake of the fulfilment of the Church’s mandate in the world. Brent and Mott emphasized especially the missionary motive. Söderblom proclaimed in the midst of the first world war that the unity of Christians should be realized in order that the Church could be the conscience of the nations. They were at one in setting the question of unity in the wider setting of the Church’s calling and mandate in and to the whole needy world.

(d) All three stood for the renewal of the life of the churches. They saw the need for a new obedience in a new situation. And so they sought to create new structures for new tasks. They knew that unity does not come by the addition of existing institutional forms but by the common response of the churches to the Holy Spirit and their common transformation. Mott sought to “liberate the lay-forces,” as he called it, and appealed to the churches to take their missionary task seriously. Söderblom asked whether the churches must sit fearfully in their houses without faith and without courage and called them to discover together their prophetic ministry. Brent wrote during the first world war : “The world is falling to pieces, the churches are tugging behind the armies and nothing is being done that is worthy of the name of witness-bearing for unity as Christ begs us to interpret it.”

## 2. Four criteria

We are not called to imitate these pioneers in every respect. But these elements of their work and message : true catholicity, dedication to the whole task of the Church, unity for the sake of the Church’s mission in the world, readiness for a renewal of life, these remain part and parcel of the life of the World Council. And in these four respects we have yet far to go.

*True catholicity.* We have reached a point in the membership of the World Council at which our catholicity has deeply impressive possibilities. But it is still a potential catholicity. It has yet to be worked out and applied in the life of our churches. We shall only be truly catholic if we arrive at such a caring and sharing that the churches of East and West, of North and South, the young and the old, the small and the great, bear each other’s burdens and expect eagerly to receive spiritual gifts from each other.

*Dedication to the whole task of the Church.* The World Council’s work now covers many areas and concerns, but there are as yet too many people in our churches who care only for the specific concern of one particular division or department and too few who seek to understand and support the whole and who realize that it is only in their togetherness that our various types of work reflect the calling of the Church.

*Unity for the sake of the Church’s mission to the world.* Here again we have a new opportunity since the integration of the World Council of Churches and the International Missionary Council. But the real task is still before us. We have only begun to ask what it means that the Church is called to mission and service in six continents and that the local congregation must have a missionary and not merely a conserving structure.

*Readiness for renewal of life.* Renewal means change and change means the giving up of patterns and structures which are no longer able to meet the need of the hour. It is therefore to be expected that there will always be tension between those who stand for renewal and those who would maintain existing structures. And it is not a foregone conclusion that every proposal for renewal is necessarily right. What is needed is that this tension be accepted as a constructive tension and that it does not lead to a hardening of opposite positions. The World Council must be willing and able to live with that tension in its own life. As a World Council of *Churches* it takes the existing structures seriously ; as an ecumenical movement it must also stand for that renewal which is the condition of advance toward unity.

### 3. Solidarity in an interdependent world

One of the most important items on the agenda of this meeting of the Central Committee is the preparation of the World Conference on Church and Society which we hope to hold in 1966. The World Council has always been concerned about social and international questions and they have had an important place in our deliberations. But this will be the first time since the creation of the World Council, in fact the first time since the Oxford Conference on Church, Community and State in 1937, that we will have a large world conference specifically devoted to these issues.

It is not difficult to see why we need such a confrontation. There have always been social problems, but in our time the basic problem of overcoming hunger or poverty and of social justice has become the issue which dominates all other issues and on the solution of which the future of mankind depends. The interdependence of our modern world, the conviction that the needs of all can be met, the emergence of a new sense of dignity and a new hope among underprivileged masses, the emergence of so many new nations which desire to build healthy national societies — all these have made the international, intercontinental social problem the most inescapable issue of our time. As we meet in Africa many of us will be made even more conscious of its reality than we were before.

Now the Christian churches have a very specific responsibility in this field. They live in all these societies. They want to bear their burdens and to share in the task of nation-building. They are, through their work of mission and service, already deeply involved in the attempt to meet the most crying needs of the developing nations. But they know also that more, far more, is needed, namely a great awakening of the spirit of human solidarity so that new structures of international and economic cooperation may be created and a concerted attack may be made on hunger and poverty.

So the question is firstly a spiritual question. Are we our brother's keepers ? The question of my neighbour's bread is not a material but a spiritual question, said Nicolai Berdjaev. The secret of solidarity is the secret of men living together as fellow-creatures and brothers for all of whom Christ died.

Very many people have not yet understood the gravity of the responsibility which our generation bears in this respect. It is disquieting that in many countries the reaction to recent political developments has been to decrease rather than to increase the willingness to participate in plans for international assistance. Even in our own churches we have not yet created that awareness of the needs of other peoples and that readiness for large-scale and costly action without which no real advance is possible. Our World Council must show the way, not allow the tension between rich and poor to become an unbridgeable chasm, and help the churches to work for the revolutionary change in thought and action by which we can overcome social and national egoism and establish genuine solidarity between the peoples.

The World Conference on Church and Society can and must become an important step toward that goal.

### 4. Relations with the Roman Catholic Church

When I turn next to the relations between the World Council of Churches and the Roman Catholic Church I must begin by saying that I find it this time more difficult to speak on this subject than on any previous occasion. The reason is of course that recent developments, particularly those in the last days of the third session of the Vatican Council, have created a sense of great uncertainty.

On the one hand we cannot and must not underestimate the strength of the movement for a true spiritual renewal which is at work in the Roman Catholic Church, and which has

found expression in many of the speeches and some of the actions of the Council. We know by experience that there is a great difference between the wish for renewal and its actual application in daily church-life. But we must rejoice that there is so much new thinking, so much readiness to face anew the issues of the task and message of the Church in the modern world and that this new approach is to such a large extent inspired by a new listening to the biblical witness.

On the other hand, we find that this renewal meets with powerful opposition in leading ecclesiastical circles. This has happened especially with regard to a number of matters which are of great moment for inter-church relationships. The result so far is that while in certain respects the Council has come to decisions which from an ecumenical point of view are constructive, it has postponed decision on other important matters, such as religious liberty, and in some cases only reaffirmed the old positions.

The question now arises : What should be our attitude at this time when there is reason for both expectation and disappointment ? It seems to me that we ought to keep in mind the following considerations :

First of all we cannot forget that in our own churches we have by no means solved the problem of the tension between the forces of renewal and the existing structures. Secondly, just as many Roman Catholics and members of other churches rejoice together when they see in each other's churches signs of genuine spiritual renewal and are thus brought into a new relation to each other, so the anxiety about developments which put obstacles in the way to renewal is an anxiety in which many Roman Catholics and many Christians of other confessions share, so that there is a sense of being involved in a common cause. Thirdly, the adoption and promulgation of the Decree *de Oecumenismo* creates a new situation. It means that the Roman Catholic Church is no longer standing apart. It expresses the desire to enter into fraternal relations with other churches. It does so on the basis of a conception of ecumenism held in our midst, but the fact remains that it desires to enter into conversation with other churches since it recognizes that in those churches Christ is working. Now this surely means that the Roman Catholic Church and the non-Roman Catholic Churches bear a great responsibility for each other. Through the developments of recent years they have become more than ever "their brother's keepers." Is it not already clear that we have in fact exerted a great, as it were, subterranean influence upon each other ? Has not the ecumenical movement been an important factor in the new developments in the Roman Catholic Church ? And have we not received important spiritual stimulation from the Roman Catholic ecumenists ? Or if we look at the world situation, is it not clear that we are together faced with the obligation to re-interpret the task of the Church in an increasingly secularized world, and to find the prophetic word to remind men in their disorder of the order of God ? A mere polite and passive co-existence is not enough. There must be the acceptance of responsibility for each other and therefore an intensive conversation. Is it necessary to say that such a conversation does not mean that deep convictions will be silenced or minimized ? Insofar as this dialogue has to do with the specific issues of doctrine it will of course take place between the Roman Catholic Church and other churches. From the point of view of the World Council it is normal and necessary that such inter-church discussions shall take place, if and when the churches are ready for them. Insofar as the dialogue has to do with matters in which the World Council itself is competent, the dialogue can take place between the Roman Catholic Church and the WCC. Our task is to work out a clear distinction between these two types of dialogue.

## 5. The significance of regional ecumenical developments

A word should be said about regional ecumenical developments. During these last few years the process of bringing together the churches on a regional level has made much progress. It is noteworthy that now that such a development is also under way in Latin America, regional bodies exist in practically every continent.

But the significance of these regional organizations for the life of the ecumenical movement is not always understood. Thus it has recently been suggested that their growth is a sign of the disintegration of the ecumenical movement. Such a view reveals a great ignorance of the motives and factors which operate in this field. As the World Council seeks to promote the growth of regional bodies it is not digging its own grave. On the contrary. Ecumenicity begins at home ; in the *oikos* of the churches. But today when continents become realities in a way which was not true in the past, when they face specific common problems which differ from those of other continents, continental councils become an important link in the total

ecumenical chain. Their first task is to serve the Christian churches in their own region and continent. They help the churches to solve problems which must be solved on a regional basis. They can be the spokesmen of the churches to the various governmental regional organizations. As an example one thinks of the very important role which the All Africa Conference of Churches has to play in relation to the planning of new structures for education in Africa.

But they can also render a very great service to the World Council. They bring to it the voice of their continent. One thinks of the very great significance of the plans made by the East Asia Christian Conference for the conference on "the confession of the Christian faith in Asia today." They call the attention of the World Council to the specific needs of their areas. And they can act as channels for communication and action for the World Council. Thus the large "Ecumenical Programme for Emergency Action in Africa" has been worked out in consultation between the WCC and the AAC and its success will to a large extent depend on the establishment of close cooperation between the two.

There is no desire on the part of the WCC to interfere in any way with the autonomy of the regional bodies. For the WCC is by its very structure and constitution forbidden to do so. But we have a strong desire to work out relationships of cooperation with all regional bodies which are willing to cooperate with us.

## APPENDIX IV

### Plans for the 1966 World Conference on Church and Society

#### I. From Paris 1962 to Enugu 1965

The proposal for a World Conference on Church and Society was approved by the Central Committee of the WCC at its meeting in Paris in 1962. In 1963, the Working Committee reported on the volumes that were being planned in preparation for the Conference and received the advice of the Central Committee. Since then, plans for the World Conference have progressed rapidly and what follows is a report of these developments and some proposals regarding the organization and programme of the Conference formulated at the recent meeting of our Working Committee in Geneva.

#### II. Nature and purpose of the Conference

In Paris the World Conference was conceived as a means of involving our churches in a dialogue about the meaning of our Christian faith for social thought and action. And it was understood that to produce new insights on the urgent problems of modern society, it would be necessary to bring together representatives of the human sciences, laymen involved in developing new forms of society as well as theologians and students of Christian ethics.

In the last year it became apparent that the participants at the Conference would have to be selected primarily for their competence as leaders of Christian thought and action in contemporary society if the Conference is to fulfil its objective. Therefore, the Working Committee approached the WCC Executive Committee in February 1964 with a proposal to consider this coming World Conference not as a meeting of the official delegates of the churches, but as an opportunity for a representative group of competent laymen and theologians to think together on certain issues of contemporary society on which the churches and the World Council seek to have their opinion. This proposal was accepted by the Executive Committee. It is in light of this that the following is now set forth as the purpose of the Conference. (The statement of purpose has been discussed, revised and approved by the Committee of the Division of Studies.)

The purpose of the World Conference on Church and Society is to bring together representatives of the human sciences and those involved in developing new forms of society in the contemporary world, as well as theologians :

1. to examine the following realities in the contemporary world and their implications for human relationships :
  - the accelerating technological development of our time ;

- the liberation of peoples from various kinds of dominance together with their new expectations of a fuller life ; and
- the growing division between the rich and the poor countries ;

2. to recognize the way in which these revolutionary changes have affected and continue to affect the Christian discipleship in the modern world ;
3. to consider in the light of such recognition, the bearing of the Christian Gospel on social thought and action :
  - to formulate for consideration by the churches, proposals for the strengthening and renewal of their ministry by society ;
  - to help the World Council of Churches in formulating policies which will give expression to a Christian concern for human solidarity, justice and freedom in a world of revolutionary change.

### III. Main Theme

At Paris it was decided that the scope of the Conference could be described by the tentative title, "God, Man and Contemporary Society," a more precise formulation to be determined later.

As a result of the preparatory studies and discussion of the chapters for the four volumes the Working Committee has come to the conclusion that the programme of the World Conference should have a main theme which would focus attention on the struggles of all peoples for the renewal of society looking at this from the perspective of Christian faith and human solidarity.

After considering many proposals, the Working Committee has agreed to put before the Central Committee the following as the first choice for the main theme :

*A World Christian Conference on the Struggle for a New Society.*

We have also decided to put before the Central Committee as an alternative and second choice, a theme which commended itself to many members of the Working Committee :

*A World Conference on Church and Society — Towards Human Solidarity and Freedom in our Revolutionary Age.*

We also present another alternative proposed by the Committee of the Division of Studies :

*A World Christian Conference on the Struggle for Human Community.*

### IV. Development of the Preparatory Volumes

At Rochester, we reported on the meeting of the enlarged Working Committee (St. Cergue 1963) which developed plans for the four preparatory study volumes for the World Conference. During the last year, the outlines of these volumes have been simplified as instructed by the Central Committee. The manuscripts are being prepared for publication with the following titles (still tentative) :

1. Theology and Social Ethics in a Changing World.
2. Responsible Government in a Revolutionary Age.
3. Economic Growth, Technology and the Welfare of Nations.
4. A Christian View of Man as Person and Community.

Publication of these volumes is planned for January 1966. French and German translations will also be prepared, and distributed to participants in mimeographed form in advance of the conference ; printing of the German and French translation will very likely take place along with the report of the Conference.

In addition to the volumes there are to be Related Reports prepared by relevant departments of the World Council of Churches on the following topics :

1. The Struggle for World Community and Its Implications for Social Ethics.
2. The Future of Christian Social Institutions in a Welfare Society.
3. Youth in the Struggle for Personal and Social Fulfilment.
4. Sex, Marriage and the Family in Contemporary Society.

Having received requests from other departments of the World Council, the Working Committee recommends that the following additional Related Reports also be prepared :

5. The Nature and Scope of the Race Issue in Contemporary Society.
6. Religious Liberty in the Setting of the Church's Relation to Society.
7. Migratory Labour as a World Social Problem.
8. Education for Living in a Changing Society.

These Related Reports are designed to contribute to one or more of the sections and will be published under a common format.

## V. Topics for the Programme of the Conference

The preparatory studies have led us to recommend that the programme of the Conference should be built around :

- A) *Theological issues in Social Ethics* ; and
- B) *Five problems of Contemporary Society* :

1. The Struggle for Economic Justice and Social Welfare in a World Perspective.
2. The Functions and Limits of the State in a Revolutionary Age.
3. Opportunities and Problems of Technological Change.
4. Person and Community in Pluralistic, Secularized, Open Societies.
5. Living Together in a Pluralistic World — Structures of International Cooperation.

At its meeting in Geneva, the Working Committee made a first attempt to spell out the questions and issues related to the topics listed above, which might constitute the sub-themes of the World Conference. In each case we have tried to indicate some of the issues which are relevant to these topics. This process of focusing the concern of the World Conference is to be continued during the coming year, leading to precise formulation of the scope of these topics which will eventually constitute the programme of the Conference. The following is therefore only a provisional indication of some questions which are proposed under each of the topics.

## VI. Theological Issues in Social Ethics

One of the preparatory volumes is concerned with Theology and Social Ethics and it is clear that the theological issues must be given careful attention in the World Conference. It is the recommendation of the Working Committee that at the World Conference theologians and students of Christian social ethics should not carry on their discussion in isolation from the social scientists and other laymen, and theological issues should not be dealt with in isolation from the other issues. Therefore, we are proposing :

*First*, that all the members of the Conference participate in a period of theological discussion ;

*Second*, that also theological issues be defined and dealt with relevantly within the context of each topic, and

*Third*, that an opportunity be provided either toward the end of the Conference, or after it, for a representative group to review the implications of the preceding discussions of the Conference for a Christian understanding of the human.

It is also suggested that Bible study at the Conference should illuminate and illustrate the discussion of theological issues.

In the course of our discussion, the following issues emerged as the central questions in defining the nature of Christian responsibility in the struggle for new societies :

1. How can Christians discern the action of God in Christ in history ? How may Christians interpret contemporary history involving man's mastery over nature through science and technology and the social movements for human liberation which are behind the revolutions of our time ? There is a new debate in our churches about the ultimate Christian hope and the possibilities for *realizing a fuller human life in history*. Here the theological discussion about the meaning of creation, judgement, and redemption, has to be carried on within the context of the promises and disappointments of contemporary science and society. This calls for a new evaluation of the movements for secularization of social structures. In this setting, what is the relation between converting men to Christ and the Christian responsibility for the transformation of society ?

2. Are there social principles and patterns of human existence which are eternally valid or is the Christian gospel to be interpreted primarily in terms of the creative freedom to discover and affirm new meaningful patterns of society ? Within the context of this discussion, how do Christians define words like human and humanization, liberation of man and human solidarity ? The contemporary discussion on the theological foundations of Christian ethics, and especially on the meaning of Jesus Christ and the fellowship of his Church for the life of men in community, has tended to raise questions at this point. This requires us to re-open the question of the changing character of social justice.
3. Since the churches are living in widely varying situations, calling for a great variety of social-ethical decisions, each in the context of its own group or movement, what is the meaning of a world-wide Christian discussion of social issues and how does it bear on the meaning of unity and the universality of the Church's witness in the world ?
- \* 4. How have the revolutionary changes of the contemporary world affected and how do they continue to affect Christian discipleship in the modern world ? In what way do they influence our Christian belief, negatively and positively ? What elements of the Gospel are we in danger of losing and what elements are we now able to understand in a fresh way ? What do worship, prayer and other practices of religious devotional life mean and not mean, in the atmosphere of our secularized technological age ? In a situation where Christians live a double life, that is an "inner" life of piety and a secular modern life without any unity, what is an appropriate spiritual life for the Christian ?

## VII. Problems of Contemporary Society

### A. *The Struggle for Economic Justice and Social Welfare in a World Perspective*

This section must treat two questions of central importance to all countries today :

1. What are the political, economic and social conditions contributing to responsible economic expansion and growth ?
2. What is the meaning of world economic justice and solidarity in view of the situation of rich and poor countries in our world and what political and economic structures would contribute to economic welfare and social justice for all peoples ?

These two questions are in many respects two facets of the same problem. The tremendous technological advances of recent years are creating a world-wide revolution in economic relations and structures. Within and between the nations there are out-dated ways of thought and obsolete patterns of economic life. Social Groups within the nations are demanding a larger share of the benefits of modern economic life and at the same time whole nations are asking for a greater opportunity to share in the fruits of modern economic development. The rapid expansion of educational, medical, and other social services in the poorer nations, depends on rapid economic development and at the same time, such rapid economic development produces its own social and human problems which are of substantial concern to the Churches.

Under this topic, we must discuss such questions :

1. What are the social goals of economic development and the differing ways of realizing agricultural productivity, industrial development and equitable distribution of wealth and income ? What are the fundamental issues regarding the relation between progress, security and welfare and what amount of planning, control and freedom is desirable in the technique of economic and social development ? What are the moral issues involved in the choice between the various possibilities in a given situation ?
2. What is the role of the state in economic life within the nations and how far can world economic justice be a dominant factor in organizing the national economy ?
3. How far can we go in international planning for world economic development ? What are the marks of responsible planning at this level in light of the widening gulf between the rich and the poor nations ?

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\* Added by the Committee of the Division of Studies.

## *B. Opportunities and Problems of Technological Change*

Under this heading, the Conference will take up the following areas of social concern :

1. The human consequences of technological change and the Christian responsibility for these consequences. It will deal with the continuing processes of change ranging from the earliest types of exploitative industrialization such as indentured labour away from home, still going on in many parts of the world through fully industrialized societies, and the emerging new forms of automation. Stress will be laid upon the human costs of, and opportunities provided by such processes many of which can now be identified, prevented, compensated for, and utilized for the benefit of man ; and the Christian responsibility to do this.
2. New situations which must be recognized and their consequences foreseen and prepared for.
  - a) Displacement due to automation including
    - i) changed position of the individual worker with differential intellectual abilities, as unskilled tasks are eliminated, and functions of middle management are replaced by electronic devices ;
    - ii) need for new assumptions about the relationship between productive work and membership in society ;
    - iii) new opportunities for leisure, service and creative activities.
  - b) Urbanization extending throughout the world at all densities of population involving
    - i) alienation, e.g. through accelerated mobility change, increase in the volume of knowledge, giving individuals a growing feeling of ignorance and impotence, widening distance between popular initiative and executive functions of society ;
    - ii) need for new forms of community and identity, for example, surrogates for kinship roles, town planning which provides a framework for face to face relationships, new forms of association based on the needs of man in complex modern society.
3. The need for re-shaping old institutions, at the community, national and world levels, accepting the logic of technology and foreseeing its dangers and opportunities, e.g.
  - a) Technical control of population explosion, and the need of preserving the Christian value of human life, including the conceived child, the defective, the aged, and the chronically ill ;
  - b) The possibility of new forms of dehumanization, arising from
    - i) greater functional segregation of men ;
    - ii) mechanical forms of living which insulate men from nature and from each other ;
    - iii) bio-chemical interference with reproductive functions, and other scientific interference with biological or psychological functions of men.

## *C. Person in Community in Pluralistic, Secularized and Open Societies*

Under this topic, we shall deal with the contemporary trends in all societies :

1. *Secularization* : i.e. the attempt of societies to free themselves from religious control and to organize themselves on the basis of empirical science understood as a path to truth ;
2. *Pluralism* : i.e. development of forms of society which recognize and protect culturally diverse values, embodied in diverse religious, ethnic and racial groups ; and seeks to relate them to each other within the ethos and structure of a common life.
3. *Openness* : i.e. a society which in its structure or its spirit is not closed to new ideas and contacts with people of differing cultural, political and social outlook.

The important question here is how to evaluate these trends and how to discriminate between the forms of secularization, pluralism and openness which enlarge human life and those which are dehumanizing. The second question concerns the changing forms of educating the individual and society within the context of these new trends in community life.

Where family and religion have had to surrender their right to educate to new institutions, how should the church and family help in the formation of social goals and choices? In this connection the problem of the family and youth should receive special attention.

A third question concerns the crisis of authority in a secularized, pluralistic and open society and the search for new sanctions. There tends to develop a value vacuum in such societies within which pressure groups and special interests operate in a partial and unsystematic way without accountability to any moral authority. In such a society, how are values to be determined and what are the sources of moral authority? Can Christianity be so interpreted as to provide sanctions for a genuinely pluralistic, secularized and open society?

#### *D. The Functions and Limits of the State in a Revolutionary Age*

The ecumenical tradition has long emphasized the concept of "the responsible society" as the criterion for political institutions, stressing the responsibility of government to the people and the obligation of government and people to recognize human rights and give constitutional protection to the freedom of individual and cultural associations.

In recent years, ecumenical political thinking has broadened its base to take seriously the experience of the new nations in Asia and Africa, the political struggles of the Latin American nations and the movements within the Communist societies to find new political forms. At the same time, political structures in the West are undergoing great changes because of the impact of technological and ideological developments, calling in question the party system, national exclusiveness and bringing to play extra-constitutional modes of political action.

In these diverse situations, the state now sees its function as including the definition and effective realization of a national purpose. The problem that emerges is how to be open to a great diversity of political experiments and to do justice to the needs of nations with quite different backgrounds and experiences within a new framework of responsible government. Within this context, the following questions are important for the World Conference:

1. Can Christians, faced with different tasks in different political situations, speak to one another on the basis of universal political criteria? And if so, what are these universal political criteria? If not, what are the implications for universal world community and Christian community?
2. The impact of technological change, including automation and rapid urbanization raises new questions of economic life and social organization, bringing about new functions for the state as the organ of the whole community, and new conceptions of law and law-making. Can large-scale poverty and unemployment in large cities be avoided without far more state initiative and planning in housing, education and economic life? If so, what are some of the dangers in the tendency to leave matters to the state and to increase centralization of controls? And how can the inevitable bureaucracy be made efficient and flexible? At this point there are a whole series of fundamental questions for the consideration of the Church.
3. In many situations, the search is for political structures and modes of political action which can satisfy the demands of
  - a) the new concept of nationhood in a world of traditional group loyalties,
  - b) the need for structural changes to overcome the effect of economic stagnation, and to make the economy productive, and
  - c) the new sense of individual freedom and social justice pitted against the strength of traditional dominant structures.

Here is a struggle which is often shaped not by ideal political principles, but by the strength of the resistance to the new goals and values on the part of entrenched interests and power structures.

Extra-constitutional modes of action, whether violent or non-violent, raise fundamental questions. There is also the development of one party government or various types of government by national consensus with freedom defined strictly within the framework of the national purpose.

#### *E. Living together in a Pluralistic World Society — Structures of International Cooperation*

This section will deal with the international dimension of the struggle for new societies, characteristic of all situations. Obviously the avoidance of nuclear war and a measure of international peace and stability are the basic minimum requirements. At the same time,

the struggle for new societies calls for radical change in the patterns of international relations and institutions to enable all societies to realize the welfare of their peoples. Global interdependence and mutual involvement, together with disparities in power, the new self-consciousness of varied cultures and peoples, and the emergence of separate national identities and differing ideological outlooks emphasize questions of the basis and method of international cooperation.

Three major groups of questions are to be considered under this topic :

1. The relations of the nuclear powers and the search for stability.
2. The implications of the struggle between the rich and the poor nations for international structures and the search for change.
3. The settlement of international disputes and the healing of divisions.

The Commission of the Churches on International Affairs is helping the Working Committee to formulate the relevant questions in this field and we plan further consultations to define the questions more precisely.

### VIII. Organization of the Conference

#### A. Budget

At its meeting in St. Cergue in 1963, the Working Committee concluded that a budget of \$175,000 would be needed for the World Conference. This was accepted by the Central Committee at its meeting in Rochester in 1963 as a realistic estimate of expenses, and it was agreed to endorse the Conference as a programme project. The proposals made in 1963 envisaged the following division of the budget :

A. Expenses of preparatory meeting . . . . .	\$ 70,000
B. Expenses of World Conference. . . . .	100,000
C. Unforeseen. . . . .	5,000
	<hr/>
	\$175,000

The reformulation and redefinition of the World Conference since 1963 has made necessary certain radical alterations in our conception of the Conference financing. In the first place, by putting more emphasis upon participation from Asia, Africa and Latin America, we increase the travel expenses which cannot be covered by member churches. Assuming that we must stay within a budget of \$175,000, the following is suggested as a new breakdown of the World Conference budget :

A. Expenses of Preparatory Meeting 1963 . . . . .	\$ 11,000
1964 (editorial Conf.)	9,000
B. Preparatory meetings 1965-66 (Estimated expenses) . . . . .	15,000
C. Estimated expenses volumes English edition (editing, translation)	3,500
D. Purchase of 750 copies of each of four volumes (English) . . .	3,000
E. Translation of volumes into German and French . . . . .	4,000
F. Preparatory administrative expenses — study documentation and publication of related reports . . . . .	3,000
G. Staff travel 1965-1966 . . . . .	2,500
H. Additional staff (office etc. 1½ years) . . . . .	10,000
I. Expenses of 1966 World Conference (travel subsidy, etc.) . . .	<hr/> 114,000
	\$175,000

#### *Breakdown of World Conference Expenses*

Travel subsidy for participants from :

Asia . . . . .	\$ 35,000
Africa . . . . .	25,000
Middle East . . . . .	5,000
Latin America and Caribbean . . . . .	20,000
WCC nominees . . . . .	15,000
	<hr/>
	\$100,000

Hotel and board for Conference participants from Africa, Asia, Latin America, etc. . . . . .	\$10,000
Programme and other local arrangements . . . . .	<u>4,000</u>
	\$14,000
TOTAL	\$114,000

Up to now we have used our present staff resources for the organization and planning of the World Conference. Editorial help for the volumes is needed; in addition an administrative assistant will be necessary to help in meeting the administrative burden of the preparations and organization of the World Conference.

The Working Committee believes that economy should be practised in the preparation for and in conduct of the 1966 World Conference. It is perfectly clear, however, that a conference of such a scope will require a considerable investment of funds and it would be disastrous if these were inadequately estimated or provided.

To help the Central Committee think through the various possibilities for financing this conference, the Working Committee offers the following suggestions :

1. The churches of Western Europe, the United Kingdom, and North America are expected to pay the expenses of their own participants.
2. The churches of Western Europe, the United Kingdom, and North America and in a smaller measure others might welcome an opportunity to contribute to a fund to defray the travel expenses of participants from the less affluent churches. The staff is asked to explore ways in which churches might make such contributions in proportion to the number of their conference participants and according to their capacity to pay. (The estimate of \$100,000 for travel subsidy is deliberately set low because we believe every church will wish to contribute some part of their participants' expenses.)
3. The Working Committee notes that \$100,000 of the total budget of \$175,000 is already available, leaving an amount of \$75,000 to be raised.
  - a) In addition to this, however, the Committee recommends that because the proposed budget is tight and the projection of expenses necessarily indefinite, an additional sum of \$10,000 be raised as a reserve for contingencies ;
  - b) That the staff be asked to consider what funds are needed for the follow up of the conference (for which at the moment no provision is made) considering that the publication of the report, its distribution and study in the churches will require a budget which should be added to the conference budget.
4. The total to be raised therefore is \$85,000 (plus the post conference promotion) and the following ways to secure this are indicated :
  - a) Contributions from foundations,
  - b) Contributions from Inter-Church Aid,
  - c) Contributions from member churches,
  - d) Contributions from individuals.

In view of the urgent need for financial support, the Working Committee requests regular reports from the staff regarding the state of the World Conference finances. To assist the staff in this matter the Working Committee appoints a Committee of three of its own members to be a Committee on Financial Support for the 1966 World Conference.

5. The staff is also requested to provide a statement about the 1966 Conference that can be used to inform prospective contributors.

### B. Organizing Committee

The Organizing Committee for the World Conference has been and should continue to be the Working Committee on Church and Society. Our committee has been enlarged by the addition of consultants and we welcome the appointment of two members of the WCC Executive Committee, Mrs. Kathleen Bliss and Mr. Irwin Miller, plus additional members from the CCIA. The Organizing Committee shall continue its work until the opening of the Conference, by which time it is expected to have provided for the creation of a Steering Committee, composed of conference participants, for the actual conduct of the conference.

### C. *Organization of the Conference*

It has been suggested that the Conference be divided into three main parts :

1. A few plenary meetings, especially in the mornings of the first days, with a limited number of major addresses to orient the participants and to open up discussions of issues of general concern to the conference programme.
2. Meetings of the conference sections on the main themes which will constitute the major part of the conference. These sections to submit their findings to the plenary session.
3. A limited number of evening sessions largely devoted to the discussion of certain controversial social questions of general concern or on topics which would not otherwise find a place in the World Conference (a list of topics is suggested below).

For this Conference we must give particular attention to the preparation of the programme for each section because it is within the sections that the major part of the work of the conference will be carried on.

### D. *Evening Sessions*

There should be 4 or 5 evening plenary sessions, and perhaps 2 or 3 of these would be made accessible to the general public. The themes of these sessions might be on the following topics :

- 1) Dialogue between Roman-Catholic and non-Roman speakers on a theological issue (e.g. Natural Law) or some problem of social ethics or social action.
- 2) Presentation of some developments in non-Christian social thinking on some important issue, or some aspect of the development of the social thinking of non-Christian religions.
- 3) A social problem of special interest confronting some churches (e.g. South African situation ; problem of migrant worker, etc.).
- 4) Race.
- 5) Relations between developing and developed nations.
- 6) An artistic presentation of a major sociological or ideological issue on stage or screen.
- 7) A political theme dealing with some aspect of new patterns of international political relations.
- 8) Human living in a contemporary urban technical world.
- 9) Christian Action — *in a secularized society* — use of the levers of power.
- 10) The Church in Society as manifested through its laity and the mode of the Church's function in a secular society.

## IX. Place and Date

At its meeting in 1963, the Working Committee decided in principle to hold the conference in a Western country, arguing that it was desirable to have the conference in a country where the local churches might help to bear the costs, and also stressing the importance of using this opportunity to make an impact on the West in the same way as the various rapid social change conferences have done in Africa, Asia and Latin America. At that moment, several possibilities in Scandinavia were suggested. The staff investigated these and others in Western Europe. Later the possibility of meeting in Beirut was suggested. The Committee had before it an invitation to hold the conference in German-speaking Switzerland, either in Basel or Zürich, and it could obtain an invitation to meet in Vienna or in Beirut. However, the Working Committee and the staff have now come to the conclusion that we should take advantage of the new facilities which are available in the WCC ecumenical centre in Geneva and hold the conference there. The advantages of holding the meeting in Geneva are as follows :

1. Expenses would be reduced by the local availability of staff, translators, etc. The meeting would probably be supported by the local churches and would have an impact upon a large international community.
2. Geneva is a Western city, but one which has a vocation and a reputation of neutrality in political and social matters.

3. By meeting in the headquarters of the WCC, we would have the advantage of adequate communication services (press, radio and television, etc.) which might not be available to us in another area or only at additional expense. The local hotel association assures us that there would be enough hotel space for our participants in July 1966.

Therefore, we recommend that the World Conference be held in Geneva.

It is our suggestion that the dates for the Conference be either July 13-23, or July 15-26, 1966.

#### **X. Worship and Bible Study**

In view of the discussion of theology and social ethics, special attention will be given to the Bible study and worship life at the conference. The staff is asked to prepare a plan for discussion at the next meeting of the Working Committee.

#### **XI. Further preparations for 1966**

Early publication of a preparatory booklet of 10-20 pages on the issues before the conference, which could be used for study by local groups is desirable. An inexpensive leaflet for wider distribution could also be produced using this material.

The Working Committee encourages the staff to proceed with its plans for regional preparatory meetings.

#### **XII. The Nature of the Conference Report**

In line with the purpose of the conference the aim of the conference report should be to explore the issues rather than to strive for a forced consensus. The purpose should be to help the churches and their members to understand the kind of considerations which should influence their thinking about church and society today.

#### **XIII. Follow-Up**

A follow-up programme is needed to assure a widespread discussion in the churches on the report of the conference. This follow-up discussion will be the basis for the consideration of the issues raised by the conference at the 4th Assembly of the World Council of Churches. The Working Committee asks the staff to prepare a plan for this follow-up programme.

## **APPENDIX V**

### **After the Third Session of the Second Vatican Council**

Report by LUKAS VISCHER

The third session of the Vatican Council differed in character from the previous sessions. Whereas in the two earlier sessions attention had been primarily directed to formulating the main ideas and defining the aim of the reforms, this time all the endeavours were aimed at achieving tangible results. It is true that this session also took up entirely new questions and sought to define the attitude of the Roman Catholic Church to them. The discussions on Schema XIII and on the statement concerning missions were among the highlights of the session. However, the session was motivated primarily by the determination to achieve results. This transition from plan to realization was inevitable. As one consequence the session was much less exciting than the preceding ones. The emphasis was on painstaking work on details. But this shift of emphasis had to come. The broadly outlined ideas which had been voiced particularly in the first session had to be formulated and fitted into the life of the Church. The greatness of the third session consisted precisely in the fact that it was borne along by this determination to achieve realization.

It had been the Pope's intention that this session should be the last. Everything had been so arranged as to make it possible to bring the work to a conclusion. The agenda had been considerably cut down. Whereas in the second session there were still 17 texts on the agenda, now the programme was reduced to 13. In addition many important schemata had been transformed into short *propositions*. Nevertheless it proved impossible to deal in full even with this reduced agenda. The bishops worked intensively, more intensively than in the preceding sessions. Within a relatively short time they discussed a large number of problems. The Commissions of the Council in particular made every effort to prepare for the vote the texts they had worked out. Everyone who was responsibly involved in the work of the Council was stretched to the limits of his resources. But the task was too great, the problems too complicated, for the goal to be reached. Many of the texts were new, and it soon became clear that a longer time was needed if they were to be adequately discussed. Other texts, particularly some of the propositions, were so vague that many bishops were unable to declare their readiness to accept them in their present form. The conflict which had already been the mark of so many councils made itself felt occasionally during this session: the conflict between the desire to achieve the reforms in view and the necessity of coming to a conclusion.

The endeavour to achieve tangible results also revealed that the great ideas of the first sessions could not be transferred to the life of the Church without serious opposition. While in the earlier sessions the reforms had been treated almost as a matter of course, it now became clear that every step must be fought for. Many changes which had already been hailed by many as accomplished facts were challenged afresh. Pope John XXIII had once said that the Church would shine with a new radiance after the Council. The third session has made it evident that renewal cannot be made a reality so easily. Many hopes remained unfulfilled; indeed a number of decisions were arrived at which represent a disappointment for many people. A large number of genuine advances have been achieved in the debates of the last few months. The session has made it clear, however, that the renewal of the Church cannot go forward in a triumphal progress, but only in hard-fought struggles. It has reminded us that not even through the enthusiasm of a Council is the Church released from the hard facts of this earthly life, but that it remains bound to earth and its powers. This disenchantment has its advantages. It leads us back to the real problems. It shows that there is still a long way to go before renewal can be fully realized. Must this discourage us? May it not be that it is at this very moment that the most profound fellowship is growing amongst the divided churches?

The results of the third session must be understood in this light. They are compromises. The intentions of those who have been aiming at renewal were only partly successful. Admittedly the texts which have been adopted and promulgated still go far beyond what had been hoped for by the boldest predictions before the opening of the Council. This fact cannot be sufficiently emphasized. Both *de ecclesia* and *de oecumenismo* open up new vistas. But the results have two faces, just as on ancient coins Janus, the god of gateways, has two faces. On the one hand they open the door which leads not only to a fundamental renewal, but also to a deeper fellowship with the churches separated from Rome. On the other hand, however, they carry on the specifically Roman Catholic traditions representing an adaptation of old Roman Catholic positions to modern times, a transposition into the key of modern conditions. For this reason the results contribute simultaneously to a deepening of fellowship and to a renewal of differences. Everything will depend on how the texts are interpreted in the years ahead, whether the Roman Catholic Church will prefer one head of Janus over the other, or whether it will retain both of them. The work of the theologians will be decisive in this respect. What is even more important, however, is the way in which the leaders of the Church allow the texts which have been worked out in discussion to influence the life of the Church.

We shall go through the work of the third session from this point of view. We shall begin with the texts which were officially approved and shall then glance at the most important — texts which were submitted to the Council for discussion.

## 1. *De ecclesia*

The Pope stated at the beginning of the second session that the constitution of the Church formed the core of all the deliberations. The text which has now been promulgated is therefore without a doubt to be regarded as the most important of all the texts. It is also of the highest importance from the point of view of the ecumenical movement; for the statements on the nature of the Church lay the foundation for the ecumenical dialogue. The decree outlines

a picture of the Church which differs in many respects from the traditional conception of it. If we recall the first draft which was submitted to the Council two years ago, we recognize immediately that we are in another world. The decree makes it clear that the Church must be understood not primarily as a legal entity but as a mystery. It emphasizes the significance of the eucharistic rite as the element which is constitutive for the life of the Church. It avoids representing the hierarchy as set over the Church. It speaks in the first place of the people of God and only then goes into the nature and position of the hierarchy. In so doing it makes it clear that the hierarchy stands not above, but in the midst of, the people of God. It underlines the eschatological character of the Church : the end has already become reality in the fellowship of believers, but it is not yet made perfect. As the pilgrim people of God, the Church waits upon the fulfilment in the kingdom of God.

The statements on the hierarchy in the third chapter also represent a new element in Roman Catholic ecclesiology. The importance of the chapter can be seen from the very fact that it was the subject of controversy up to the last minute. The attempt to define the role which falls to the college of bishops in the Church may have far-reaching significance for the future. The statements on collegiality may bring about a situation in which the responsibility for leading the Church will be borne jointly by the bishops to a far greater extent than hitherto. True, the doctrines of the first Vatican Council have been emphatically confirmed. The Pope has repeatedly pointed out in his speeches that the decree in no way revokes the doctrines of the first Vatican Council, but on the contrary supplements them. In order to avoid even the remotest possibility of misunderstanding, an explanatory note, which will be taken into the records of the Council, was appended at the last minute to the third chapter. Many interpretations which had been considered possible have thus been rendered impossible from the start. Nevertheless, the concept of collegiality remains, and this fact alone opens up a new dimension in Roman Catholic ecclesiology ; and the very circumstance that this chapter needed so many precautionary measures shows the trend which is latent in it. The doctrine of collegiality remains problematical in many respects, it is true, and non-Roman Christians can hardly share the reasoning provided by the schema. They will recognize at once that it derives to a far greater extent from the statements of the first Vatican Council than from Scripture and the tradition of the Early Church. But they cannot fail to see the dynamic force inherent in the idea.

What will be the effects of this third chapter ? Has it simply served to confirm the *status quo* ? Will the safeguarding statements carry so much weight that virtually no changes come about ? That is the intention of those who wanted the explanatory note. Or will it really lead to a shift of emphasis in the life of the Church ? Will the rigidly monarchical structure of the hierarchy be replaced more and more by a collegial structure ? This question cannot yet be answered. The decree contains both possibilities within it. The references to the first Vatican Council may prove to be the determinative force, but they may also be the background against which the movement in favour of greater collegiality stands out. The forces are in conflict. On the one hand, we have for some months past witnessed an attempt to reassert in a new way the primacy and universal jurisdiction of the Pope. A new papal style is being developed. The Pope is abandoning his isolated position and is seeking to exercise his special office in a vigorous fashion before the eyes of the world. But the trend of the decree on the Church does not move in this direction. The approaches contained in the various chapters do not simply point in the direction of the Pope's expressing in a still more dynamic way the all-embracing universality of the Church. Fundamentally they lead towards an understanding of the Church in which the apostolic ministry moves into the background as a serving function, towards an understanding of the Church as a fellowship in the Holy Spirit. It is still an open question as to which understanding will prevail in the future.

The decree contains a chapter on Mary. It raises special problems and therefore requires special mention. In the second session the bishops had decided by a bare majority to insert the statement on the Virgin Mary into the schema on the Church. This decision was felt by many to be a great advance. For had it not thereby been made clear that the Council did not intend to develop mariology as a separate theological theme ? Had it not become clear that it intended to conceive of Mary primarily as a type of the Church ? These hopes were only partially fulfilled. Even in the statement which was finally adopted and which is distinguished by a remarkable restraint, it proved impossible to prevent altogether the further development of mariology. True, the statement does avoid using the title *mater ecclesiae*. It confines itself to calling Mary the mother of us, the faithful. It thus permits the interpretation that Mary is to be understood as the mother of the faithful, as Abraham is called the father of the faithful. The title *mediatrix* has found its place in the text. These changes add

but little to the pronouncements which have already been in force. But they do represent new elements. Perhaps the most important innovation consists in the fact that mariology and all the pronouncements on it are now associated with ecclesiology. This association opens up new possibilities of theological development in both mariology and ecclesiology. The Council was evidently not able to bring further development of mariology to a halt.

This became especially clear in the final meeting, when the Pope solemnly proclaimed Mary as *mater ecclesiae*. In so doing he added a further element to the pronouncements in the decree. But this proclamation does not perhaps have its greatest significance in the field of mariology. It is important because in making this declaration on his own authority the Pope went beyond a decision of the Council. The further development of mariology once again appeared to be strangely linked with the assertion of the primacy of the Pope.

## 2. De oecumenismo

The promulgation of the decree on ecumenism represents an important step forward in the relationship of the divided churches. Since the calling of the Council there has been constant talk about the dialogue with the separated brethren, and many new relationships with non-Roman Christians have developed throughout the world. It has therefore become essential that the Roman Catholic Church should declare in an official statement what it thinks about the unity of the Church and the ecumenical movement. The decree bears witness to the great change in the attitude of the Roman Catholic Church towards the other churches. The decree is, of course, drawn up on the basis of Roman Catholic ecclesiology. It allows no doubt that the Roman Catholic Church is the one and only Church of Jesus Christ and that unity can be realized only in it and with it. At the same time, however, it speaks in an entirely new way about the other churches. There is an obvious effort to overcome the estrangement which has mounted in the course of centuries and to bring about a relationship of mutual respect and mutual understanding. It shows that the dialogue has meaning for the Roman Catholic Church too. It declares that the Roman Catholic Church stands in need of renewal. It points out that in other churches certain aspects of the Gospel have been accentuated in a way which is not the case in the Roman Catholic Church. It calls on all the faithful to understand the other churches more profoundly and to learn from them in dialogue.

The great question is still, however, now as before, how a permanent basis for conversation can come about between the Roman Catholic Church and the other churches. The decree speaks of a dialogue and recommends co-operation with the separated brethren. But can the Roman Catholic Church, on the basis of its own self-understanding, really form a fellowship of dialogue and co-operation with other churches? Is it not obliged to see itself as the focal point of all ecumenical endeavours? Or is it possible for it to approach the other churches as partners with equal rights? The promulgation of the decree renders this question acute. For if the ecumenical relations between the Roman Catholic Church and the other churches are to develop further, it is vital that it should be possible to form such a fellowship. Union is a distant hope. The question which arises is rather how the separated churches can live and act together.

The text of the decree was revised between the second and third sessions. It underwent important changes precisely from this point of view. The earlier text had developed a Roman Catholic ecumenism. It had started off with the statement that the Roman Catholic Church was the one and only Church, and had added that it knew the non-Roman churches to be indissolubly linked with it. Thus it had seen the ecumenical problem exclusively in the relationship between the Roman Catholic and the non-Roman churches. The final text has been expanded by the addition of a foreword. It refers to the existence of the ecumenical movement and quotes the Basis of the World Council of Churches. It explains that the intention of the decree is to define the attitude of the Roman Catholic Church to the ecumenical movement. In so doing the decree acknowledges that the ecumenical problem lies in the relationship of *all* the churches to one another.

Other changes too should be mentioned in this connection. In the second chapter it is explicitly stated that the dialogue must proceed on the basis of the principle of parity. In the third chapter it is pointed out that the non-Roman churches also have links amongst themselves. Whereas in the earlier text only the Orthodox churches were called "churches," while the churches of the West were called "communities," now the expressions "churches and ecclesial communities" are used. The non-Roman churches are thus taken much more seriously as partners in dialogue and co-operation.

Thus the decree contains — even if in somewhat latent form — the foundations for a permanent dialogue, and if these are developed, a fellowship of dialogue, and co-operation can be formed. But will it be possible to build up relations on these foundations? The decree also admits narrower interpretations, and it is only the future that will show us whether the beginnings contained in the decree will have a chance to develop. The narrow interpretation prevails in influential quarters in the Roman Catholic Church. In this view the Roman Catholic Church is seen as the focal point. It opens itself to the other churches in dialogue. But at the same time it takes the lead in the ecumenical conversation. It expects as a matter of course that the initiative must come from its side, and invites the non-Roman churches to join it.

The decision between these two forms of ecumenism is of the highest importance for the future. On it depends whether the churches can really arrive at common action. The decree which has been promulgated is an opportunity presented both to the Roman Catholic Church and to the other churches. Will it be taken? Many signs would seem to indicate that it will be. At the same time, however, we must realize in all soberness that the narrow interpretation of the decree still carries a great deal of weight. The fact that the wording was changed at the last minute gives rise to doubts whether the Roman Catholic Church is really prepared to form a fellowship of dialogue and co-operation. All the changes tend to emphasize the unity and uniqueness of the Roman Catholic Church and to cast doubt on the churchly character of the other churches. In themselves — apart from one or two exceptions — they are not unduly important, and if they had formed part of the wording from the beginning, no one would have found fault with them. But being introduced at the last minute they acquired special significance. They gave rise to the impression that the Roman Catholic Church desired to fall back upon a narrower form of ecumenism. They would be significant if they were to prove to be the expression of the ecumenical style which will shape the action of the Roman Catholic Church.

### 3. De ecclesiis orientalibus catholicis

The decree on the Eastern churches was submitted for discussion for the first time during the third session. It was revised within a comparatively short time, and to everyone's surprise it was possible for it to be promulgated as early as the end of the session. No other text has been dealt with in so short a time. The text is concerned primarily with the Uniate churches. It is significant for the Roman Catholic Church in that it explicitly emphasizes the special place of the Eastern churches within the Roman Catholic Church. The Uniate churches had hoped for a statement of this kind. They saw in it a guarantee that their individuality would be maintained in the Roman Catholic Church. For this reason many of them had energetically advocated that the Council should make an explicit statement about the Uniate churches and acknowledge their particularity as a legitimate part of the universal Church. The decree also has a significance beyond that which applies to the Uniate churches themselves. In speaking of the particularity of the Eastern churches, it implicitly declares in favour of the general principle of diversity in the Church.

The decree, however, speaks not only of the churches united with Rome, but is also concerned, in its last section with the relationship to the Orthodox churches. The decree thereby acquires significance for the ecumenical movement. The text speaks in the last part about the *communicatio in sacris* with the Orthodox churches. These statements undoubtedly go a step beyond the ruling prevailing hitherto. They betray a more generous spirit. Nevertheless the text is extremely problematical from an ecumenical point of view. The statements on the relationship with the Orthodox churches are made in the wrong place. The Uniate churches are associated, at least historically, with a particular scheme of union. If the decree had wanted to be of service to the ecumenical movement it ought to have made every effort to define the role of the Uniate churches in a new way. It ought to have made it clear that the way to unity does not necessarily lead via the Uniate churches, but must be found in the conversation between the Roman Catholic Church and the Orthodox churches. Instead of this, however, the decree reaffirms the old conception of the Uniate churches, and by going into the question of the Orthodox in the same context gives rise to the impression that the old idea of unity and union remains unchanged. Even the fact that the regulations on the *communicatio in sacris* are in themselves more generous does not suffice to remove this impression. Ought there not to have been a discussion precisely of this question which is so decisive? Instead the decree lays down unilaterally how *communicatio in sacris* is to be regulated.

We must recall here, however, that the decree *de oecumenismo* also speaks about the relationship with the Eastern churches. The view unfolded there is far superior to the decree

on the Eastern churches. *De oecumenismo* speaks of a genuine dialogue. Thus at this point we again have two contrasting conceptions, and it is not yet clear which one will finally carry the day. The decree on ecumenism undoubtedly carries more weight. The decree on the Eastern churches expressly states that its pronouncements on the relationship to the Orthodox churches should be interpreted in the spirit of the decree on ecumenism. There is, therefore, good reason to hope that the spirit of the decree on ecumenism will finally retain the upper hand.

#### 4. **De habitudine ecclesiae cum non-christianis**

In the beginning the text which was submitted to the Council contained only a statement about the Jewish people. In the meantime it has been expanded into a statement on the non-Christian religions. The reference to the Jewish people now forms only one section within it. This expansion proved to be unavoidable. Opposition to the first statement was so strong that a fresh statement had to be sought. The opposition came primarily from Moslem quarters. In addition, however, many bishops held for theological reasons that the statement must deal with all religions. The Roman Catholic Church, they maintained, had no reason to concern itself solely with the Jewish religion.

The section on the Jewish people represents a remarkable step. The special bond existing between Israel and the church is described in well-chosen words, and there can hardly be any doubt but that these statements will also have practical consequences. The attitude of the Roman Catholic Church to the Jewish people, shaped through many centuries of history, has begun to change. But the statement is also important from an ecumenical point of view. Study of the relationship between Israel and the Church cannot fail to have its influence on ecclesiology, and if the separated churches engage in this study together, the ecumenical conversation on ecclesiology may receive vital fresh impulses. Such study has been going on apace in the member churches of the World Council for some years. It can now be placed on a broader basis.

In another respect the statement is less satisfactory. The references to the other religions remain at a very general level. They scarcely go beyond an assurance of understanding and good will. The theological question raised by the relationship of the Church to the various religions is not answered. However, this question becomes increasingly urgent to the extent to which the Roman Catholic Church spreads itself open to encounter with the world. What will be the attitude of the Roman Catholic Church to the non-Christian religions? Will it be able to make a clear distinction between the encounter between the separated churches and the encounter with the non-Christian religions? Will it be able to maintain the uniqueness of the revelation given in Christ? Or will it make itself the champion of an understanding between the religions through which the distinctive character of the Christian faith in fact disappears? The first groping efforts in this field hardly reveal as yet in which direction the Roman Catholic Church will move. The newly-created Secretariat for non-Christian religions has barely taken up its work yet. The demonstrations in connection with the Eucharistic Congress in Bombay do not permit one as yet to arrive at any valid conclusions. But the tendency to make the Roman Catholic Church appear as open as possible to the world is obvious. This openness is in itself nothing to be criticized. The Christian churches have indeed to change their attitude in regard to the various religions. But it is limited by the particular revelation in Christ. This limit is least exceeded when the separated churches engage not individually, but together in the encounter with the various religions.

#### 5. **De libertate religiosa**

The statement on religious liberty was carefully revised after the initial discussion. The revised text was circulated to the bishops towards the end of the session. For a long time it was expected that it would prove possible to promulgate the statement. But the work on the text was associated with so many difficulties and obstacles that in the end it was not even possible to have a first vote on it: a decision which could scarcely be disputed from the point of view of the rules of procedure of the Council, but which causes bewilderment and disappointment both inside and outside the Council. This process shows that there is an extremely active, if numerically small, opposition which considers the text to be unacceptable in its present form. The text which was circulated contains a strong declaration in favour of religious liberty. If it is adopted by the Council, it will be impossible for any doubt to remain that the Roman Catholic Church affirms the principle of religious liberty to the full. Many of the pronouncements are materially identical with statements which have been issued by the World Council of Churches on the same question. The text would offer a good basis

for joint consideration of the question. It is to be hoped that the further discussion and work on it will not lead to its weakening at various points. Now that it has been impossible to put the statement to the vote in this session, it is all the more important that its final content should not represent a step backward. Only then can the existing disappointment be overcome.

One criticism may be voiced in regard to the first section of the new schema. It seeks, in a comparatively long presentation, to furnish proof of historical continuity. The assertion is made that the Roman Catholic Church stands in complete continuity with the past in the matter of religious liberty too. It is only that it finds itself in a new situation and teaches what is necessary in this situation. The principles, however — at least in the eyes of the Roman Catholic Church — have always remained the same. This assertion is in itself immaterial ; for the schema does nevertheless present principles of religious liberty which have not been taught hitherto. It has, however, a more general significance. It shows how deeply rooted in the Roman Catholic Church is the conviction that it has remained the same throughout all centuries. This conviction is so deeply rooted that continuity has to be asserted even in relatively minor questions, even when the break with the past can hardly be denied. This internal necessity proves itself again and again to be an internal difficulty in Roman Catholic thinking. It makes new developments difficult and frequently leads to a contradiction between theological assertion and historical reality. It also has the effect of impeding the conversation with the other churches. For if the continuity of one's own church is formally maintained *a priori*, limits are set on open discussion from the outset. The discussion gains in depth and promise to the extent that alongside continuity is seen the reality of discontinuity. The question of the continuity and discontinuity of the Church is one of the most important preliminary questions in the ecumenical conversation. If, therefore, the Council could decide to drop the first section of the new schema on religious liberty, it would be taking a step which would be of great significance far beyond the question of religious liberty.

## 6. De divina revelatione

One of the most promising texts discussed during the third session is the one on divine revelation. It was revised before the end of the session and circulated to the bishops. There was not enough time, however, to vote on it. It makes an attempt to move beyond the questions which have dominated the discussion since the Counter-Reformation. It does not confine itself to a repetition of the old pronouncements on the relation between scripture and tradition, but attempts to find a new point of departure. It proceeds from the revelation in Christ himself, and shows that with this revelation the process of tradition is also necessarily given. The Gospel must be handed on in an historical process through the centuries. Only after it has set forth this broad framework of the problem does the text seek to define the role of the Church, scripture and the *magisterium* and their relation one to another. The old problems are not removed by being set in this new context to be sure. The fact that attention is directed entirely to the process of tradition as such raises indeed fresh questions. But the new presentation does at least open up new possibilities for the dialogue. The tendency to accentuate the apostolic witness over against the post-apostolic tradition is unmistakable, and even if the old conceptions have not been vanquished, an important new approach has been provided.

Perhaps the most important part of the text is the last chapter, which deals with the use of the Bible in the life of the Church. It underlines the paramount importance of the Word of God for the life of the Church and of the individual. It recommends the reading of scripture. One speaker in the course of discussion objected that this chapter was one-sided. It ought, he said, to be supplemented by a chapter on the importance of tradition for the life of the Church. This proposal, however, did not meet with any response. The one-sidedness remained. But it is precisely in this fact that the promising nature of the text lies. The apostolic witness has thereby to all intents and purposes been placed in the foreground. We know how much the common consideration of scripture has furthered ecumenical relations. This *de facto* turning towards scripture is therefore also extremely important for the future course of the ecumenical movement.

## 7. De ecclesia in mundo huius temporis

A text on the place of the Church in the modern world had not been planned originally. The proposal was made only during the first session. Many bishops were of the opinion that the Council would not be fulfilling its task if it did not attempt to give an answer to the great

questions of our time. Everyone was of course aware of the risk inherent in such an undertaking. Would the Council be able to develop a common view of the relationship between the Church and the world? Would it be able to give precise answers which would show the way forward in the great problems which trouble the world of today? Would it not be compelled to confine itself to generalities and platitudes? We know from discussions in the World Council of Churches how little clarity has been found in these questions and how difficult it is to reach agreement.

It scarcely needs to be emphasized that the schema is extremely important for the ecumenical movement. The problems with which it deals confront the other churches too in the same or a similar way. The separated churches find themselves in the present-day world in a dilemma which is common to all of them. Therefore the Council could take steps here which would bind the churches together. For it is in the extent to which common answers are successfully found that not only unity as such but also our common witness is furthered. In the discussion repeated reference was made to the necessity of co-operation with the separated brethren. This demand had already been made earlier in the discussion on the schema *de oecumenismo*. But there it had remained in the abstract. It now became much more definite and concrete. For example, the fight against hunger was repeatedly described as a common task. In this connection Cardinal Frings even recommended cooperation with the World Council of Churches.

But the schema is important for the ecumenical movement for another and deeper reason. Study of the relation between the Church and the world necessarily leads to fresh study of the nature of the Church. A discussion on the place of the Church in the modern world inevitably has ecclesiological implications. The traditional picture of the Church is called in question. For the picture which the Church has of itself comes from another time, a past time in which the relationship between the Church and the world presented itself in a quite different light. Many of its features have been shaped by a particular situation in the past. Study of the present attitude of the Church to the world may reveal to us the historical relativity of many ecclesiological convictions and bring freshly to our consciousness the original will of Christ. The present-day situation may become our teacher in matters of ecclesiology. This point of view played a part only indirectly in the discussion on the decree *de ecclesia*. The schema did not contain a chapter on the relation between the Church and the world. Therefore the discussion on *de ecclesia* was in a certain sense reopened or at least continued when schema XIII came up for discussion.

The Commission which had drawn up the text had refrained at the outset from developing in detail the theological problem of the relationship between the Church and the world. It had regarded its task as being to draft a text addressed to the world, and for this reason it had refrained from detailed theological arguments. It had contented itself with emphasizing in general terms the solidarity of the Church with the world. A large number of bishops were unable to declare themselves in agreement with this. They demanded clear theological statements about both the Church and above all the Christian understanding of the world. The Church, they said, was accountable to itself and to the world in the matter of how it understood its attitude to the world. If it did not make clear the sources of its action, its comments on the problems of the present time would carry conviction neither with the members of the Church nor with the world. The schema would be incapable of being understood as an act of renewal, but would be seen as an accommodation and adaptation to the present-day world.

The text will probably be altered. What sort of picture of the Church will it sketch out? How will it speak of the world? This question cannot be answered yet. An attempt may be made to formulate the claim of the Roman Catholic Church in a new and more up-to-date fashion. The old idea of a *corpus christianum* animated and ruled by the Church may retain the upper hand. It may be bolstered by considerations concerning the cosmic victory of Christ, it may be presented in concepts of service and humiliation and yet remain fundamentally unchanged. But the text on the other hand may seek to outline a more biblical view. Many voices have spoken along these lines. Perhaps the strongest among them was that of Cardinal Bea. He demanded that the text should present the relationship between the Church and the world primarily in the concepts of New Testament eschatology. The Commission entrusted with the revision is faced with an immensely responsible task.

## 8. Other texts

The texts which have so far been mentioned did not take up the whole of the agenda of the third session. Many further texts were either submitted for voting upon in their revised

form or brought forward for discussion in their first draft. I mention them one after another. First there is the schema on the bishops and the administration of the dioceses, then the text on the lay apostolate, then the *propositions* concerning priests, missions, the religious orders, the training of the clergy, Catholic education, and finally the so-called *votum* on marriage. This list shows what a wealth of material the Council had to deal with. It remains an astounding achievement that it proved possible to carry all these texts at least one step further. We cannot go into all the texts in detail here, and I shall confine myself to three observations.

#### a) *The Reform of the Curia and the Renewal of Ecclesiastical Organization*

The demand that a reform of the Curia must be undertaken has accompanied the proceedings of the Council from the beginning. During the third session too it was made repeatedly and in connection with various texts. The bishops are aware that the best texts count for nothing unless at the same time the organization of the Curia undergoes radical changes. Pope Paul VI had already announced before the second session his firm intention of undertaking a reform of the Curia. In particular he had stated that he would create a council of bishops, a *coetus centralis* (central committee), which would meet regularly to consider with him the major questions in the Church. It is not known what progress the discussion has made. The work will probably take some time. Many decisions can be taken only when the Council has concluded its proceedings. However, the reform of the Curia will be extremely important. It will constitute in effect the *nota explicativa* to the decree *de ecclesia* and particularly its third chapter. For without a reform of the Curia the collegial structure of the Church can hardly develop. The reform will not come of itself: conflicts will be unavoidable. The subject of reform came up during the third session particularly in connection with the schema on missions. The text contained the proposal that the final responsibility for missionary questions should be assigned to a council of bishops from all parts of the world. This proposal represents an attempt to have the bishops take a larger share in the direction of mission work. The new council is intended to be an expression of the view that responsibility for missionary work must be borne by the whole Church. The *Congregatio de Propaganda Fide*, which is at present responsible for missionary matters, is widely felt to be inadequate. The proposal has found much approval.

#### b) *Missions*

The discussion on missions was significant in another respect too. It showed that a new understanding of missions is in process of growing up in the Roman Catholic Church. The text which was submitted to the Council was totally inadequate. It was not satisfactory even in the eyes of the commission responsible for it. The commission had originally worked out a complete text, but had then been compelled to reduce it to *propositions*. But the text's shortcomings could not be explained on that account alone. The criticism voiced by the bishops went far beyond this. They demanded that a more biblical view of the missionary task should be sketched out. The Council, they said, must declare plainly that the Church was a missionary Church by its very nature. They criticized the text for dealing with missions far too much as a function of the hierarchy and from the standpoint of ecclesiastical order. Christ, they said, sends forth his whole people. The text must show in the first place how Christians might confront the world of unbelief with their missionary message. They pointed out that the proclamation of the Gospel must aim primarily at gaining access for Christ to a new area of the world. They felt that the text took insufficient account of the particular character of the younger nations; it was too western, too much influenced by the heritage of European history. Both in the text and in practice more attention must be given to the idea that the Church realizes its catholicity in the fulfilling of its missionary task. The criticism was so trenchant and of so fundamental a kind that the text was finally rejected by an overwhelming majority. The commission was instructed to draw up a fresh text.

This decision too is significant ecumenically. If relations are to develop at all between the Roman Catholic Church and the other churches, the question of missionary work will be one of the first that will need careful examination. But mutual respect and even common witness will become possible to the extent that the new understanding of mission is able to prevail in the Roman Catholic Church. Very many Roman Catholic Christians who fill responsible positions in missionary work wish most strongly that closer contacts with non-Roman churches might become possible. The revision of this text can help to give foundation to these desires. The old text scarcely contained such a foundation. True, it did refer to the necessity for cooperation, but it contained nothing else which made this reference meaning-

ful. The indissoluble relationship between unity and mission was scarcely touched upon, and the possibility of a common witness was not even hinted at.

### c) *Mixed Marriages*

The last text which was dealt with, the so-called *votum* on marriage, contains a section on mixed marriages. It lays down a series of principles which are intended to determine the modification of Roman Catholic practice. If these principles do in fact determine the final ruling, a number of the difficulties associated with present practice will be removed. The marriage partners will no longer have to give a written statement. The Catholic partner will no longer have to promise to lead the non-Catholic partner to the Catholic faith. He is only obliged to do his best (*in quantum poterit*) to ensure that the children are baptized and brought up in the Catholic faith. A Roman Catholic Christian, provided he obtains permission from his bishop, may be married by a non-Roman Catholic priest or pastor. His marriage will be regarded as valid, and he will no longer be regarded as excommunicated, as has been the case hitherto.

These changes represent a considerable modification of the prevailing practice, and coming as it does after it had been repeatedly said that the Council would not touch the question of mixed marriages, this step is a welcome one. It not only eases the relations between the churches, but will also be a help to many Christians living in mixed marriages. To be sure, the principles which are proposed offer only a partial solution to the question. There remain a number of important difficulties. The most important is probably the fact that mixed marriages contracted in the presence of a non-Roman priest or pastor are still regarded as invalid. Only when the bishop gives a dispensation can they count as valid marriages. The new ruling would be much more helpful from both the ecumenical and the pastoral point of view if it did not proceed from this fundamentally negative judgment. The schema on the Eastern churches states explicitly that a marriage contracted in the Orthodox Church is recognized as valid. Ought not this statement to be expanded?

Neither the Council nor the commission which has to work out the new ruling will be able to remove completely all the difficulties associated with mixed marriages. The problem rests ultimately upon the fact that the churches are living in a state of separation. The solution can be found only as the churches draw nearer to one another and find a deeper mutual trust. But for this very reason it is important that the new ruling should leave the door open for further developments. The conversation between the churches on this point too must be able to start with a prospect of success.

## Conclusion

When we look at the work of the third session we get a confusing picture. The results do not point clearly in one direction. Many movements have taken place which hint at a promising development. There are many signs that the great ideas which were unfolded at the outset can be brought only to partial fruition. There are many signs that after so many disturbances the Roman Catholic Church needs a backward movement, that it needs to confirm its tradition in order not to lose continuity with the past. But much is still undecided. The movement which was sparked off by the proclamation of the Council has not yet come to an end, and it is still too early to talk about the outcome of the Council. The Roman Catholic Church itself is not yet fully aware of what the Council has really done to it. The broad trends can still only be seen in outline. The decrees which have been promulgated contain much that can lead beyond the present state of affairs. The separated churches could be led into a deeper fellowship. They could arrive at the point of bearing a common witness before the world. But will it really come to that? Or will the opportunity with which God is confronting us remain unused?

The situation into which the Roman Catholic Church has been led by the third session also concerns the non-Roman churches. Even in their separation, the separated churches are still so close to one another that any development in one church affects them all. The non-Roman churches cannot therefore look at the Roman Catholic Church as impassive observers. They cannot confine themselves to analysing the events which have taken place at the Council. Whether they like it or not, they find themselves in fact in fellowship even with the Roman Catholic Church. Relations have become so much more profound in the last few years already that a withdrawal into our own domestic affairs is simply out of the question. Set-backs have come about; the Roman Catholic

Church has become involved in a number of complications, some expected, some unexpected. But this circumstance gives no reason for neutral aloofness or even secret gloating. The defeat of one church is no victory for the others. It is a defeat for the proclamation of the name of Christ in general. The non-Roman churches have therefore a responsibility to exercise. They must attempt through their contribution to bring to development the potential beginnings made in the Council. Dialogue, encounter based on an open confession of loyalty to the truth, is the hope for the way ahead. An inner withdrawal would be a sure way of bringing the movement of the Council to a halt.

The dialogue between the Roman Catholic Church and the other churches is still, however, beset by many difficulties today. We have seen that the big question of how a fellowship of dialogue and cooperation can come about between the churches is still not settled. The decree *de oecumenismo* does not supply an answer to it. It sets out the position of the Roman Catholic Church; but it does not show as yet how the conversation and cooperation are to take shape. For this reason the dialogue should begin at this very point. The words "dialogue," "ecumenical relations" and "cooperation" have been brought into circulation in recent years. High expectations attach to them. But there has been as yet scarcely any *common* examination of them in regard to their content and consequences. Has not the moment come to undertake this joint clarification? Ought we not to examine *together* what we understand by ecumenical relations and how we think they should be given shape? Must we not investigate what we think about the principles of religious liberty? Must not the difficult question of proselytism be brought closer to a solution? Must we not also begin to ask ourselves to what extent and in what way separated churches can bear a common witness? How they can act together without getting in each other's way? The task which faces us here is overwhelmingly great, and the path to a genuine ecumenical fellowship may appear so uncertain and full of hazards as to make one hesitate to walk in it at all. But if we are to arrive there at all, the impulse must come from the non-Roman churches. After long hesitation the Roman Catholic Church has decided in principle in favour of the ecumenical conversation. A clarification of this willingness in principle can come about only if it is taken seriously and meets with a response.

The question then immediately arises as to what role the World Council of Churches has to play in this conversation. The churches which have joined together in the World Council have formed a fellowship of dialogue and cooperation. Must they not make every effort to testify to what has been given to them in this fellowship? Must they not show, through their common witness, their fellowship, their life and work, how they understand the ecumenical movement? Is not precisely the crucial situation in which we find ourselves a reason to make clear even more emphatically the sole foundations on which joint work is possible? Certainly, each individual church must enter into relationship with the Roman Church. The World Council cannot take the place of its member churches. The conversation of the individual churches with the Roman Catholic Church is a spiritual necessity. The situation has changed so much in recent years that a clarification of relationships is forcing itself upon us. And the individual churches must undertake this clarification on the basis of their own particular convictions. At the same time, however, they also have a common witness to bear, and precisely at a moment when confessional convictions may for good reasons assume more weight, it is vital that this common witness should be borne. For this reason many questions, and above all the crucial question as to how a fellowship of dialogue and cooperation may be brought about, can and must be dealt with by all the churches together.

This witness must be borne vigorously. The fellowship of the World Council of Churches has proved itself sufficiently for it to be possible to point with certainty to the principles on which it is based. At the same time, however, the non-Roman churches have much reason to be modest. Neither as a fellowship nor as individuals can they confront the Roman Catholic Church as superior partners. The Roman Catholic Church has undertaken the attempt to speak in a new way to the present-day world. The difficulty of this undertaking has become visible today. Many over-hasty predictions have not been fulfilled. But have the churches joined together in the World Council fulfilled this task any better, either as a fellowship or as individuals? Are they not faced with exactly the same difficulties? Are not they continually put to shame by their spiritual poverty? Fellowship amongst the churches is most likely to grow when this fact is openly expressed, when all thought of esteem and prestige is abandoned. Fellowship can grow if the churches leave room for the working of the Holy Spirit and do not set up against him their own righteousness. In one of his sermons Calvin gives an exposition of the vision in which the prophet Ezekiel saw how the Spirit brought

the dry bones back to life. He sees in this an image of the Church and says : "When our eyes see dry bones, then the working of the Spirit is most imminent." The profound meaning which lies behind this saying is of vital importance if the separated churches are to walk together on the path of renewal.

## APPENDIX VI

### Committee on the Re-examination of the Structure of the World Council of Churches Report to Central Committee

#### Constitution of the Committee

The Third Assembly of the Council at New Delhi decided that within two years the Central Committee should "set up the necessary machinery for the re-examination of the organizational pattern of the Council." In accordance with this instruction the Central Committee at Rochester appointed a committee with the following membership :

Dr. Norman Goodall, Chairman  
Dr. Walter Bauer  
Dr. Klaus von Bismarck  
Archpriest Vitaly Borovoy  
Dr. Alford Carleton  
Mr. Korula Jacob  
Professor Pieter Kuin  
Bishop James K. Mathews  
Mr. J. Irwin Miller  
The Metropolitan of Myron  
The Rt Rev. David Say, Bishop of Rochester

Of the above members, the Bishop of Rochester was unable to serve and his place was taken, with the approval of the Executive Committee at Odessa, February 10-14 1964, by the Rev. David Paton. The Executive Committee also resolved that the Chairman and Vice-Chairman of Central Committee should be *ex officio* members, that the General Secretary should be a consultant member, and that the Assistant General Secretary should be secretary of the Committee. It was further resolved that the Associate General Secretaries should be available for consultation by the Committee.

There have been two meetings of the Committee — April 4-6 and November 18-21 1964. Three members of the Committee (Dr. Klaus von Bismarck, Mr. J. Irwin Miller and the Metropolitan of Myron) have been unable to attend either meeting. Archpriest Borovoy and Bishop James K. Mathews were unable to attend the second meeting. The terms of reference of the Committee were formulated by the Central Committee at Rochester as follows :

"(a) That a Committee be set up to give first attention to the following questions :

- (i) The Policy Reference Committee at New Delhi, in the paper transmitted directly to the Central Committee, speaks mainly of the need to look at WCC organization after two years or so in the light of WCC-IMC integration. Does experience in the integrated WCC indicate desirable changes in its present organization ? The effect of integration upon the total should be studied as well as particular points in the WCC structure : DWME-DICARWS, CCIA, Studies in Evangelism and Missionary Studies, and relations with regional bodies.
- (ii) The Policy Reference Committee at New Delhi suggested that the increase in membership of the WCC might affect its organization. Does the augmented membership of the WCC necessitate changes in its structure ? Consideration should be given to the bearing of the increase in member-

ship on the principles of representation in the Assembly and Central and Executive Committees, as set out in the Constitution and Rules.

(iii) The Report on the Future of Faith and Order notes that there will be a re-examination of WCC structure, and this was positively received by the Committee on Faith and Order at New Delhi.

Does experience indicate that further changes concerning Faith and Order in the structure of the WCC are required ?

- (b) that in the course of its work the Committee be asked to give attention to structural matters in general, in so far as these — in the Committee's discretion — call for reconsideration ;
- (c) that it be borne in mind that it may become necessary to broaden the mandate of the Committee to include a consideration of the financial implications involved e.g. in such questions as those arising under point (a) (ii) above."

The Committee began its work with the recognition that there had been fundamental re-appraisals of the Council's structure at both the Second and Third Assemblies. The Evanston Assembly was preceded by a Committee on Structure and Function, and such changes as were made by the Third Assembly arose first from the integration of the International Missionary Council and the World Council of Churches, and secondly from the comprehensive survey carried out by the Committee on Programme and Finance.

As its title indicates, the work of the pre-New Delhi Committee went considerably beyond the examination of structure and while it recommended certain structural changes it drew attention to the fact that the period immediately ahead of New Delhi would "require certain flexibility in regard to organizational matters... especially in regard to the problem of relationships between the new Division of World Mission and Evangelism and the other Divisions." In its report to the Assembly the Programme and Finance Committee further said : "The Committee has also examined the Report on the future of Faith and Order and the discussions which have so far taken place on the subject... At a deeper level, however certain questions concerning the nature and task of the World Council of Churches and the way in which these may be best expressed in organizational terms need further discussion over a considerable period of time. This is due primarily to the fact that the WCC is new and is finding its life and form of organization amid a dynamic situation within the churches and upon the world scene. The Committee hopes that these fundamental issues will in the future be a matter of discussion in the Central Committee and the member churches, to the end that the structure of the World Council of Churches may be more adequate to its true, and unfolding, task."

While the terms of reference given to the present Committee specify particular points requiring attention, it was left to the Committee's discretion to decide how radical should be its examination of "structural matters in general." The report now presented confines itself chiefly to such matters as were specified in the Rochester instruction, but as will be seen later, the Committee touched on other questions which, if they are to be thoroughly pursued, will emphasize the significance of the very far-reaching terms alluded to in the above quotation from the report of the Committee on Programme and Finance as presented to the New Delhi Assembly.

The Committee on the Re-examination of the Council's Structure now offers to Central Committee the following reflections and recommendations.

#### A. THE ASSEMBLY

1. The Committee considered the likelihood that further increases in the membership of the Council might necessitate a different principle of representation in Assembly from that which accords to every member church the right to appoint at least one delegate. Such alternatives were considered as the possibility of representation by groups of churches. The Committee nevertheless AGREED :

That the principle should be maintained that membership in the World Council of Churches carries with it the right of having at least one seat in the Assembly.

This judgement was conveyed to the Executive Committee at its meeting in Tutzing in July 1964, and it is on this basis that the Executive Committee's proposals in regard to the Fourth Assembly are being presented to the Central Committee.

2. While remaining convinced of the importance of maintaining the present principle of representation, the Committee recognized that its application as the number of member churches continues to rise would compel fresh consideration of the nature of the Assembly and the functions which an assembly of such a size can effectively perform. This question has not been explored by the present Committee but its importance should be noted.

## B. THE CENTRAL COMMITTEE

1. The Constitution of the World Council of Churches says that "the Central Committee shall consist of the President or Presidents of the WCC together with not more than one hundred members chosen by the Assembly from among persons whom the churches have appointed as members of the Assembly." It says also that membership in the Central Committee shall be distributed among the member churches by the Assembly, due regard being given to such factors as numerical size, adequate confessional representation, adequate geographical distribution and the adequate representation of the major interests of the World Council.

The Rules, when speaking of the task of the Nominations Committee of the Assembly, say that in making nominations the Nominations Committee shall have regard to the following principles :

- a) the personal qualifications of the individual for the task for which he is nominated ;
- b) fair and adequate confessional representation ;
- c) fair and adequate geographical representation ;
- d) fair and adequate representation of the major interests of the World Council.

It is added that the Nominations Committee shall endeavour to secure adequate representation of lay persons — both men and women — so far as the composition of the Assembly makes possible.

2. Having regard to the present trend in growth of membership of the Council, the Committee endeavoured to estimate the appropriate size of a Central Committee which would correspond to the following criteria :

- a) that it has fair and adequate confessional representation of the present membership ;
- b) that it has fair and adequate geographical representation of the present membership ;
- c) that it has fair and adequate representation of the major interests of the World Council ;
- d) that it remains a working and workable committee ;
- e) that its meeting does not become too great a burden on the WCC budget.

3. The alternatives considered were :

- a) reducing the number of places which the larger churches have at present ; or
- b) increasing the present total by a figure which would represent a fair estimate of needs created by recent accessions to membership and the likely trend of the next few years.

The Committee was unwilling to recommend the first of these alternatives. The largest representation of any one church is now seven members. To reduce this number and make other corresponding reductions would almost inevitably result in a still smaller proportion of women, laymen and pastors in the total membership. The Committee therefore

### RECOMMENDS :

- i) that a maximum representation of *seven* for any one church should be maintained ;
- ii) that *twenty* additional places should be provided to cover present needs and those likely to arise in the near future.

The Committee recognizes that if the coming years bring a further considerable growth in membership, this figure might prove to be inadequate.

## C. THE GENERAL SECRETARIAT

Recognizing the crucial rôle which belongs to the General Secretariat, the Committee at its first meeting asked the present General Secretary to set out, as far as possible, the main range of his responsibilities. Dr. Visser 't Hooft responded with a paper of such interest and importance that the Committee desires to bring it to the attention of the Central Committee. It reads as follows :

### *"Introduction"*

It is a curious fact that none of the official WCC documents have ever defined the task and responsibility of the General Secretariat. The WCC Constitution does not mention the General Secretariat at all. It would therefore be possible to modify its rôle radically or even to abolish it without changing the Constitution. The Rules of the WCC only enumerate the most obvious aspects of the General Secretariat's work such as relations with member churches and the commissions and departments, interpretation of the work of the WCC. The reports on the structure and programme of the WCC presented to the Evanston and New Delhi Assemblies deal only indirectly with the rôle of the General Secretariat. The divisions and departments have either constitutions or statements of aims to guide them, but the General Secretariat must do without such direction. It is also significant that the Rules of the WCC have no provision concerning the term of service of the General Secretary.

There are reasons for this. It is almost impossible to define the rôle of the General Secretariat of a complex international body. Thus the United Nations Charter has also remained extremely vague about the task of the Secretary General in spite of the decisive rôle which he plays in the international world. In the case of the WCC there is the further consideration that in its early stages the conception of the General Secretariat had to adapt itself constantly to new situations and to remain extremely flexible. A premature attempt to define its tasks might well have created more problems than it would have solved.

But there are also disadvantages in this situation. If the governing bodies are to make the right decisions about the total structure of the Council and of the form and size of the General Secretariat, or on the allocation of tasks within the General Secretariat, it is important for them to know in greater detail what the present tasks of the General Secretariat are and how these tasks are being accomplished. It may not be necessary to elaborate specific legislation concerning the General Secretariat, but it is necessary to consider its function and its structure.

### 1. The General Secretary

The WCC is a fellowship of churches of tremendous variety and it is engaged in a great many different tasks. It is the job of the General Secretary to keep in touch with all sectors of the membership and with all aspects of the WCC's work. He must therefore be a generalist and be all things to all men. But that does not mean that he must act as a chameleon and simply take on the "colour" of the church, the division, the staff members with which he comes in contact. On the contrary. His rôle is to represent, in so far as possible, the whole in relation to the parts. He must ask how this or that plan or proposal fits into the total picture. He must estimate the repercussions which each initiative may have in other parts of the constituency. He must resist any centrifugal and encourage the centripetal forces in the movement. His calling is to work for concentration and against dispersion. His criterion must be what the official organs of the Council have said about WCC policy. But since many problems arise which have not yet specifically been dealt with by these organs he must often take the initiative in seeking to establish new policy by stimulating the taking of new decisions and the creation of a new consensus.

The General Secretary must serve all the member churches and therefore not be the advocate of any particular confessional or political point of view. He has, of course, his own convictions, but these must not be permitted to influence his actions in such a way that he ceases to act as servant of *all* the churches in the membership. He must seek to be "neutral" with regard to the issues about which the churches are deeply divided. But he is not to be neutral with regard to the convictions which underlie the ecumenical movement. Dag Hammerskjöld once wrote about the post of General Secretary of the United Nations : "If integrity in the sense of respect for law and respect for truth were

to drive him into positions of conflict with this or that interest, then that conflict is a sign of his neutrality and not of his failure to observe neutrality, then it is in line, not in conflict, with his duties as a civil servant.” This can be applied to the WCC General Secretary if we replace the words “respect for law and respect for order” by the words “respect for the truth expressed in the Basis of the WCC and in the common affirmations of the member churches.”

The varied tasks of the General Secretary can be classified as follows :

a) *Relations with the official bodies of the Council*

The General Secretary is the secretary of the Assembly, of the Central Committee and of the Executive Committee. In this capacity he is responsible for the preparation of the meetings of these bodies, for the organization of their work, for ensuring that their decisions are carried out. In practice a large part of the work is done by others (see below).

As to his responsibility with regard to the Assembly the General Secretary supervises the preparatory process and the Assembly programme itself. It is his business to deal constructively with the great or small “crises” which are an inevitable part of such a gathering and to act as a go-between or honest broker between groups which have conflicting points of view. He must especially remain in close touch with the nominations-procedure, not in order to control it, but in order to ensure that all the various factors in the situation are considered.

To each meeting of the Central Committee the General Secretary makes a report on the state of the Council, calling attention to the main developments and problems in its life and suggesting lines of policy for the consideration of the Committee.

A more informal and intimate report is given by him to each meeting of the Executive Committee.

A special relation exists between the Chairman, the Vice-Chairman of the Central and Executive Committees, and the General Secretary. Whenever the General Secretary has to take an important decision concerning policy which cannot wait till the next meeting of the Central or Executive Committee he consults the two officers.

When exceptional circumstances arise the Chairman and Vice-Chairman of the Central Committee and the General Secretary are authorized to make statements. It has generally been the task of the General Secretary to take the initiative concerning such statements, to consider whether there is a sufficient basis in established WCC policy to take a stand and to make a specific proposal to the Chairman and Vice-Chairman.

b) *Policy*

The general policy of the WCC is elaborated by its governing bodies. It is, however, the task of the General Secretary to provide these bodies with the facts, the interpretations of the facts and the recommendations on the basis of which policy decisions must be taken. This task has a theological as well as a practical aspect. Since the WCC has little or no “tradition” behind it, new approaches have to be found for the new questions with which the WCC is confronted. And this must be done on the basis of reflection on the nature of the Council and on the degree of an ecumenical consensus which the member churches have arrived at. In these matters the General Secretary must sometimes “stick out his neck” in order to discover what the mind of the constituency really is. The corollary is that he must accept to be called to order by the governing bodies or the leaders of the member churches.

The “foreign” policy of the WCC, especially in relation to non-member churches, must be his special concern. During the last few years the relations to the Roman Catholic Church have become a crucial problem ; the General Secretary must keep informed about ecumenical developments in the Roman Catholic Church and accept primary responsibility for the relations between the WCC and the Vatican’s Secretariat for Unity. Equally important is the question of policy concerning the relation with non-member churches which take a conservative evangelical position or with groups in member-churches which hold such a position.

Policy has also to do with structure and growth. The General Secretary must watch whether the existing structure operates in a satisfactory manner and, if necessary, propose adjustments. He must, in the light of the general policy laid down by the Central Committee, consider all proposals made for the extension of the WCC’s activities.

c) *Administration and relation to staff*

The General Secretary is, in relation to the staff, neither a general giving orders nor a secretary registering staff decisions. Our multi-confessional and multi-national staff with its very diverse tasks needs considerable autonomy to function properly. But it also needs to find in the General Secretary more than a mere coordinator of activities. The staff must find in him a *vis-à-vis*. He is to evaluate the new ideas about WCC policy which come from the staff members. He must help all to see their work in the light of the total task and policy of the Council and he must therefore often say "No" to plans or projects which for one reason or another do not fit into the total picture. The General Secretary has his closest relationships with the Associate General Secretaries and the Assistant General Secretary. The weekly meetings of the Staff Executive Group (including those just named as well as the Directors of Finance and of Information and the Executive Secretary of Faith and Order and the Executive Secretary in the USA) provide an indispensable means for decision-making on current affairs and for discussions on questions of policy.

At the same time, the General Secretary must remain accessible to all members of staff who want to consult him on any important point.

The General Secretary also chairs meetings of the Heads of Departments, of the executive staff and of the total staff. He seeks to keep in touch with the divisions and departments by attending as many of their meetings as can be included in his programme. The same applies to the specialized bodies such as the Theological Education Fund, Commission of the Churches on International Affairs, Christian Literature Fund, Specialized Assistance to Social Projects, and the Graduate School for Ecumenical Studies.

The General Secretary has the responsibility in proposing to the Executive and Central Committees the names of persons to be appointed as members of the executive staff. He does so in the light of proposals made by divisions and departments or after consultation with them.

d) *Relations with the Churches*

The General Secretary is responsible for the submission to the Central Committee of applications for membership in the WCC.

General official communications addressed to all WCC member churches are either written by or cleared with the General Secretariat.

In so far as possible, the General Secretary seeks to keep in personal contact with the leaders of the member churches. He must therefore accept invitations to attend conferences, meetings or celebrations at which a considerable number of leaders from different churches are present. This applies especially to the main regional and confessional meetings. Attendance at Synods and Church Assemblies of individual churches will be, for reasons of time, the exception rather than the rule.

e) *Publications*

The General Secretary is the Editor of the *Ecumenical Review*. He plans the issues of the *Review* with the Assistant Editor who does most of the work. The General Secretary chairs, whenever possible, the weekly meetings of the committee of the *Ecumenical Press Service*.

f) *Speaking and Writing*

The General Secretary receives a large number of invitations to give addresses or to write articles. He cannot possibly accept all such invitations. But he should accept those which are of special significance for the life of the WCC and which provide important opportunities to explain the purpose and policy of the Council.

Lectureships in universities (of which he can accept only a few) are important to maintain contact with the academic and theological world, from which the WCC must draw so much of its leadership. This applies also to lectures given at the Graduate School in Bossey.

The General Secretary must be aware of the fact that what he says is very often taken as an expression of the mind of the WCC. He must therefore never speak out against the declared doctrinal or theological position of any member church unless he is certain to represent convictions which have been clearly affirmed by the organs of the Council.

He can, however, seek to break new ground by presenting ideas or lines of thought which may lead to the crystallization of new policies or new decisions.

g) *Public Relations*

The General Secretary must spend considerable time and energy on public relations. His mail includes many letters in which the WCC is criticized or attacked and which need to be answered. He is often invited to make statements to the press and while he can often refuse to do so, he must speak when the question at issue is one which has significance for the ecumenical movement and when there is reason to think that there is substantial consensus in the churches.

**2. The Associate General Secretaries**

All Associate General Secretaries have their own specific tasks as directors of a division or of a commission, and it is to these tasks that they devote most of their energies. At the same time they share in the work of the General Secretariat. This "collegiality" operates in the first place through the Staff Executive Group which consists of the General Secretary, the Associate General Secretaries, the Assistant General Secretary, the Executive Secretary in New York, the Director of Finance and Administration, the Director of the Information Department and the Executive Secretary of Faith and Order. All important matters of policy or administration are discussed and cleared in the weekly SEG meetings which have thus become a quite indispensable part of the WCC organization. The Associate General Secretaries often represent the General Secretariat on important missions or in specific meetings.

**3. The Assistant General Secretary**

The Assistant General Secretary gives his full time to the work of the General Secretariat and shares therefore in the responsibilities of the General Secretary. The division of work between the General Secretary and the Assistant General Secretary must of necessity have a flexible character. It can, however, be said in general that the following responsibilities belong especially to the Assistant General Secretary :

- a) He represents the General Secretary when the General Secretary is absent.
- b) He is the secretary of the Staff Executive Group.
- c) He has the oversight of the various staff working parties.
- d) He represents the General Secretary on a number of staff committees.
- e) He takes main responsibility for the organization of the meetings of the Central and Executive Committees.
- f) He is the Assistant Editor of the *Ecumenical Review*.
- g) He is secretary of the Committee on Relations with National Christian Councils.
- h) He maintains relations with the confessional bodies.

In addition he deals with a number of problems which staff members bring to him.

**4. Units of the WCC directly related to the General Secretariat**

The General Secretariat has a special responsibility with regard to the six units which are not part of divisions. These are at present directly related to the General Secretariat because they serve all divisions or because their activities are closely connected with the general policy of the Council. These units are the following :

a) *Finance and Administration*

This large unit serves all divisions and departments. Its Director clears almost daily with the General Secretary on matters concerning finance and administration on which the judgement of the General Secretary is required.

b) *Information*

The General Secretary receives from this department all important information which it gathers. There is very frequent clearance concerning matters of information which involve policy.

c) *New York Office*

In all matters of general policy the Executive Secretary in the USA reports to and seeks clearance from the General Secretary.

d) *Publications*

The publications secretary serves all divisions and departments and reports to the Assistant General Secretary who is the chairman of the staff committee on publications.

e) *Laymen Abroad*

Since many divisions and departments are involved in this service, the Secretariat for the Service of Laymen Abroad has been attached to the General Secretariat. The Assistant General Secretary represents the General Secretary in supervising this secretariat.

f) *Library*

The Director of the Library reports to the General Secretary, who is the chairman of the staff committee on the Library.

## 5. Issues concerning the future organization of the General Secretariat

The question arises whether the General Secretariat, as organized at present, is really able to cope with the many tasks assigned to it. This question becomes especially acute when it is realized that we enter into a period of increased responsibility for the General Secretariat. Thus the developing relations with the Roman Catholic Church will undoubtedly claim a great deal of the time of the General Secretariat. At the same time there is clearly a need for visitation at the General Secretariat level to the churches, and especially to the many new member churches. It is for this reason that the suggestion has been made that instead of having a General Secretary and an Assistant General Secretary, it would be desirable to have a General Secretary with two Deputy General Secretaries.

The division of work between these two could be that one would be mainly responsible for *internal* affairs, that is, administration, relations with staff, preparation of meetings ; and that the other would be mainly responsible for *external* relations, that is, relations with non-member churches, relations with other Christian organizations, with general international organizations, interpretation of the WCC, and public relations in general.

It would seem that such a reorganization would strengthen the General Secretariat and enable it to perform its functions more adequately.

Another question which needs to be considered is whether the various WCC units which now depend directly on the General Secretariat should retain their present position in the structure of the Council, whether any of them should be related to existing divisions, or whether any new grouping of these units should be effected. It is clear that the answer to this question will in large measure depend on the answer given to the question concerning the structure of the General Secretariat."

Even the vast scope of the above of necessity omits responsibilities and services which go beyond definition. At a few of the points referred to in the paper, e.g. those concerning the Library, Publications, the Editorship of the *Ecumenical Review*, the Secretariat for the Service of Laymen Abroad, the load could be lightened by transferring direct responsibility elsewhere. Nevertheless, in the light of the total picture it is scarcely possible to exaggerate the significance of such a post or its demands upon the holder of it. The Committee is of opinion that while the General Secretary himself must always carry final responsibility, it is essential that the office should be seen and fulfilled as the General *Secretariat*. This is expressed in the present pattern of a General Secretary with Associate General Secretaries. The latter are, however, also Directors of Divisions and in this capacity their load increases and inevitably becomes more absorbing. While taking their full share in the responsibilities of the secretarial group, their freedom to lighten the load of the General Secretary is necessarily limited. The Committee therefore :

**STRONGLY RECOMMENDS**

the earliest possible appointment of two Deputy General Secretaries.

These posts would be different from that of the present Assistant General Secretaryship. This post, which was created at New Delhi, was explicitly provided as a temporary measure on the recommendation of the Programme and Finance Committee, and pending the result

of a fuller appraisal of what was needed permanently. These two new officers would be the immediate deputies of the General Secretary. The precise allocation of their responsibilities would rest with the General Secretary, but the Committee:

suggests that one of the Deputies should have primary responsibility for relations with churches and national councils, and the other should have primary responsibility for the general oversight and coordination of the day-to-day work of divisions and departments.

#### D. FAITH AND ORDER

The Committee shares the general concern that the place of Faith and Order within the World Council should structurally correspond with its historic rôle and continuing significance, and concurs in the opinion that the use of the word "Department" in relation to it fails to express this. The Committee therefore considers that instead of continuing a Department on Faith and Order, the rôle of the *Commission* should be emphasized. This Commission is appointed by the Assembly and has its own constitution. The Committee therefore:

##### RECOMMENDS

- a) that there shall be a Secretariat of the Commission on Faith and Order;
- b) that the staff of the Secretariat be administratively related to the Division of Studies (the details of this relationship will be agreed between the officers concerned);
- c) that a staff member of Faith and Order continue to be a member of the Staff Executive Group;
- d) that in respect of Faith and Order studies the Secretariat shall report to the Central Committee through the Divisional Committee of the Division of Studies; this Committee will have the right to comment on the proposals but no authority to over-rule or alter them;
- e) that in the membership of the Committee of the Division of Studies there shall be, as heretofore two representatives of Faith and Order;
- f) that with regard to activities other than studies, the Faith and Order Secretariat shall report directly to the General Secretary and through him to the Central Committee.

It is understood that the Working Committee will continue, as at present, to be nominated by the Commission and appointed by the Central Committee with "power to act on behalf of the Commission in all matters where action is required before a meeting of the Commission can be convened."

#### E. STUDIES IN MISSION AND EVANGELISM

Since the Third Assembly adopted the plan of integration it seemed expedient to maintain for the time being the separate identity of the Department on Studies in Evangelism and the Department of Missionary Studies. Nevertheless, the Assembly Committee on the Commission and Division of World Mission and Evangelism expressed the judgement "that the proposed relationship between the Departments of Missionary Studies and Studies in Evangelism, while accepted as a starting-point, will require early review in order to eliminate any undesirable duplication." (*New Delhi Report*, p. 253.) Since New Delhi the two departments have worked closely together and there is now general agreement that they could profitably be combined in one. The Committee therefore

##### RECOMMENDS

That there shall be a Department on Studies in Mission and Evangelism with the following aims and functions:

The *aim* of the Department shall be, through ecumenical study and consultation, to serve the churches in fulfilling their evangelistic calling and task, and to further the Church's whole world mission.

The *functions* of the Department shall be:

- (i) to undertake studies concerning the witness of the Church to those outside its life, and concerning the relationship of renewal within the Church to the task of evangelism;

- (ii) to study the nature of the world missionary task, the ways in which it is being undertaken by the churches, including the rôle played by special missionary agencies, and means of fulfilling the task more effectively.
- (iii) to undertake, at its discretion, such special studies as may be requested by the Commission on World Mission and Evangelism, by member churches of the World Council of Churches or by councils related to the Commission;
- (iv) to cooperate with other bodies in, and to assist in coordination of, studies of questions relating to evangelism and to the full missionary task;
- (v) to keep the churches informed about important developments within the field of these studies.

AND THAT :

- (a) There shall be a Working Committee for the Department on Studies in Mission and Evangelism within the Division of Studies.
- (b) The Committee shall be appointed by the Central Committee, on the nomination of the Divisional Committee of the Division of Studies, with the concurrence of the Divisional Committee of the Division of World Mission and Evangelism.
- (c) The Committee shall report to the Commission or Committee of the Division of World Mission and Evangelism for advice and comment, but shall report to the Central Committee through the Division of Studies, transmitting to the Central Committee such comments on its report as may have been made by the Division of World Mission and Evangelism.

#### F. AREA SECRETARSHIPS

This subject has required the Committee's attention as a result, in the first instance, of a consideration of the consequences of the integration of the International Missionary Council and the WCC. On the general position three years after the act of integration, it can be said that experience has fully justified the step and that its out-working has been even smoother than was anticipated. This can thankfully be acknowledged, even though the full implications of integration have still to be realized. As was foreseen at New Delhi the Division of Inter-Church Aid, Refugee and World Service has provided the most obvious point where specially close working relationships have been needed between the Division of World Mission and Evangelism and the other divisions of the Council. A number of administrative adjustments have been made by agreement between the two divisional committees and by particularly close staff-relationships and this process will continue as experience indicates further needs. One significant development in the work of the Division of Inter-Church Aid, Refugee and World Service has, however, raised some questions which, though particularly relevant to the concerns of the Division of World Mission and Evangelism, are of importance to other divisions also. This is the growing significance of the area secretaryships which form part of the administration of DICARWS and which have been greatly strengthened on the recommendation of the Klein & Saks report. It is accepted that in respect of the responsibilities of DICARWS these secretaryships are essential but they have resulted in a situation in which one division alone — in contrast to the others — is able to maintain frequent and regular personal contact with all parts of the WCC constituency, especially with national Christian councils. The "area desks" of DICARWS — some with two secretaries — also facilitate some specialization in knowledge of the area concerned. The DICARWS secretaries maintain contacts with other Divisions and, as far as practicable, include more than DICARWS business in their itineration. This, however, can only be marginal. The fact remains that the most frequent visitation of the constituency is mainly in the name of one Division and is necessarily keyed to its particular task and procedures. This is of particular concern to DWME which stands in a special relationship to those Christian councils which are affiliated to the Commission on World Mission and Evangelism and which, continuing the responsibilities of the International Missionary Council, is concerned with the fostering and strengthening of Christian councils. It has therefore been urged that if area secretaryships are to form part of the permanent pattern of the Council's administration, with resources for establishing effective relationships with member churches and Christian councils, these secretaryships should represent the total purposes of the WCC, including those which do not turn on the availability of financial aid. For this reason it has been suggested that the present DICARWS area secretaries should be replaced by secretaries representing the General Secretariat and not attached to one division. The Committee has discussed this at some

length with the members of the Staff Executive Group but some stubborn questions remain without a satisfactory answer. For example,

- (a) Would such area secretaries become the chief point of reference between the regions and the WCC? Would that be acceptable to the regions, especially to Christian councils?
- (b) Since the necessity for area or regional visitation arises largely from particular, specialized needs of divisions and departments, could the establishment of these general area secretaryships cover this need to any extent? If not, would not this proposal add greatly to the size and cost of the General Secretariat and possibly complicate present procedures still further?

The Committee *is of the opinion* that more consideration will have to be given to this matter, including some aspects of it on which greater staff agreement is desirable. If Central Committee authorizes the committee to continue its task, this problem — arising from an acknowledged need — must be the subject of further study. In the meantime the Committee has asked the staff to consider two lines of procedure which might ease the present situation. First, in so far as the problem is one between the two divisions of Inter-Church Aid and World Mission and Evangelism, one or more of the present area secretaryships for Asia, Africa, the Middle East and Latin America might become joint appointments, financed by the two divisions and equally responsible to them (as is the case with a recently created post in the New York office). This would not meet the more fundamental contention that the Council needs a General Secretariat in which area and functional responsibilities are balanced with one another; but it might meet some present administrative needs. Secondly, it seems to the Committee that more of the desired coordination of relationships with specific areas could be achieved by the fuller use and some development of the present staff Working Parties in which the directors of divisions and heads of departments meet regularly to consider matters relevant to particular areas.

#### G. DEPARTMENT OF FINANCE AND ADMINISTRATION

This Department is directly related to the General Secretary and, under the Director, its work is divided into five main sub-sections as follows:

##### I. *Financial services*

- a) Accounting services;
- b) Treasury services, responsible for receiving and disbursing funds, and the investment of resources not needed for immediate disbursement.

##### II. *Financial services for the activities of the Service to Refugees*

- a) General;
- b) Travel Loan Fund accounts.

##### III. *Business and Administration*

- a) Properties management, including insurance, maintenance and repairs, cleaning, heating, ventilation and lighting and maintenance of grounds;
- b) Supervision of new building projects, e.g. new Headquarters at Grand Saconnex;
- c) Purchasing, transport and insurance, including household removals for staff;
- d) Economat (office supplies and equipment);
- e) Cyclostyle (mimeograph services);
- f) Telephone and mail services.

##### IV. *Personnel*

- a) Personnel questions including salaries, Provident Fund and Retirement Fund for Geneva Headquarters staff;
- b) Personnel questions for field staff (service to Refugees, etc.);
- c) Travel office, including tickets, visas, etc.;
- d) Reception and visitors.

##### V. *Translation and Interpretation*

\* \* \*

This complex range of operations, all of which are under the supervision of one Director, has grown enormously with the growth of the Council itself and the expansion of its activities. The Committee *is of the opinion* that supervisory responsibility in respect of some of the above functions (e.g. translation and interpretation and — at least in certain of its aspects — Personnel) could be placed elsewhere in the Council's structure. The Committee has not attempted a closer examination of this possibility but RECOMMENDS that if a Deputy General Secretary whose primary responsibility will be in the realm of administrative supervision and coordination is appointed, there should be a detailed study of ways and means through which the load carried by the present Department and its Director can be lightened.

(ii)

In addition to the above analysis of the operations of the Department, the Committee had before it a number of papers descriptive of the Committee's financial operations and procedures. These were presented for information and it was not the intention of the Committee, nor was it within its mandate, to move into the area of financial policy. The Committee nevertheless ventures to draw attention to two matters which affect the stability and workability of the Council's structure :

1. *Reserves*

It is suggested that the policy of the Council in regard to the building up of reserves might be re-examined by Central Committee. In the judgement of members of the Committee greatly experienced in comparable undertakings, there should be built up an "iron" reserve (to be drawn on only in a crisis and on the authority of the Central Committee) sufficient to sustain the Council's main operations for a period of not less than one year. It is understood that the present provision — which was adequate at an earlier stage of the Council's life — would fall considerably short of this.

2. *Travel expenses of members of WCC committees*

- a) The present principle is "that the travel expenses of members of the Central and Executive Committees and of divisional and departmental committees should be covered by the churches to which the members of these committees belong, but some provision should be made in the General Budget for assistance to the travel of members of these committees coming from distant countries or from smaller churches with limited financial resources" (Central Committee minutes 1962, page 51).
- b) In respect of other meetings called by the WCC — *ad hoc* committees, consultations, etc. — many participants find it possible to have their travel expenses covered by the church or church board in which they work and the practice is therefore to enquire whether such possibilities exist, and to help only those whose travel expenses cannot be covered from other sources.

The principle set out in paragraph a) above and the practice set out in paragraph b) above have been followed since the constitution of the Council in 1948. The problem has been discussed regularly by committees. It was first raised at the Executive Committee in 1949 and principles along the above lines were adopted then both because they were thought to be reasonable and because it was clear that the budget could not carry the payment of travel expenses of all members of committees. The problem was reviewed by the Committee on Structure and Function in the period prior to the Evanston Assembly and by the Committee on Programme and Finance in the period prior to the New Delhi Assembly : in both cases it was finally decided not to propose that financial provision should be made in budgets for covering the travel expenses of all members of committees.

Among the reasons for which this problem is regularly raised for consideration, two perhaps call for special mention. It can happen that a church small in size and financial resources has several members appointed to committees and in that case the financial burden of travel expenses becomes excessive ; and travel costs are always high for churches in areas distant from the normal places of meeting (e.g. Australia and New Zealand). The Central Committee, when the matter was last discussed in August 1962, in addition to re-affirming the principle set out in paragraph a) above, agreed "that further data should be secured and a document on this question prepared for submission to the Executive and Central Committee in 1963, possibly for consideration within the framework of the re-examination of the Council's structure which is to be initiated at the Central Committee in 1963." In fact, no presentation was made to the 1963 Central Committee.

A further problem calls for special mention. The argument has been advanced on several occasions that member churches may reasonably be asked to pay the travel expenses of delegates named by them to represent them at a WCC meeting, but that it is unreasonable to ask a member church to pay the travel expenses of those of their members who have been appointed not by the church but by the WCC to committees. In correspondence on this point, answer has been given along the lines of the following quotation :

"The delegates to Assemblies are named by the member churches. The Central Committee and the Executive Committee are named from among the delegates to an Assembly, so that it can be claimed in some measure that the member churches have nominated the individuals, though they have of course not nominated them for membership in those particular committees. The position is less clear in the case of divisional and departmental committees, since only a small proportion of those individuals are Central Committee members or individuals who were delegates to an Assembly : on the other hand, clearance is always secured from the member churches in question before a man is appointed to a divisional or departmental committee."

Several comments should perhaps be made concerning the practical results of the procedures followed so far. It is true that in respect of almost all meetings some members are prevented from attending purely for financial reasons. Since departmental and divisional committees meet only once a year, it is difficult for members to participate fully if they are not able to attend all meetings. On the other hand, special attention has been paid to seeking to make possible reasonable geographical and confessional representation at meetings, notwithstanding the financial difficulty concerning travel expenses. There is no evidence of deep discontentment with the committee attendances which have been made possible by the procedures used so far. In past discussions, the opinion has been strongly expressed that there is virtue in the fact that it is known that the World Council of Churches does not freely and easily distribute grants for travel expenses. And, finally, a not inconsiderable number of member churches value highly the privilege of representation on committees of the World Council and willingly pay the travel expenses of those members in attending committee meetings.

Three main lines of approach to this problem have been suggested :

- a) the maintenance of the principles and procedures followed in the past ;
- b) provision in World Council budgets for the payment of travel expenses of all members appointed to WCC committees ;
- c) the operation of what might be termed a "travel pool" under which the fares of all committee members would be totalled and an average fare computed, every member being asked to pay the average fare and his actual travel expenses being paid out of the "pool."

The suggestion in b) above would involve a substantial increase in WCC budgets and therefore would require a substantial increase in member church contributions. The suggestion in c) above would involve a somewhat complicated procedure and it is far from clear whether it would solve more problems than it would create. For example, there are some member churches which cover the travel expenses of their members to committee meetings but which might be unwilling or reluctant to make a contribution to a pool greater in amount than actual travel expenses for the meeting in question : this might involve subsidizing some member churches to enable them to meet the "average fare," whereas if they are responsible only for actual fare they do not request any travel subsidy.

The Committee is not in a position to offer a solution to this long-standing problem but thinks it right to draw attention to the nature of it and to the implications of such measures as are indicated in paragraph b) and c) above. The Committee is concerned about the bearing of this question on the effective working of Central and Executive Committees. It would therefore suggest :

— that as a first step the Council should assume responsibility for the travel expenses of all members of the *Executive Committee*.

This suggestion is made in the hope and expectation that those churches which find themselves able to cover the expenses of the attendance of their own representatives at the Executive Committee might be willing to make an equivalent contribution to a committee travel fund.

## H. THE COMMISSION OF THE CHURCHES ON INTERNATIONAL AFFAIRS

At the Committee's request the officers of CCIA, in consultation with the Commission's Executive Committee, prepared a statement on the present work and procedures of the Commission. This was discussed by the Committee at two sessions, at one of which Dr. Nolde and Sir Kenneth Grubb were present, and the Committee *offers the following observations and recommendations* :

- i) Since its inception as an agency jointly sponsored by the World Council of Churches and the International Missionary Council the Commission of the Churches on International Affairs has enjoyed a certain degree of autonomy enabling it, on occasion, to act in its own right without fully involving the WCC and its member churches. This is admittedly a delicately balanced situation, dependent on confidence as well as on careful procedures of consultation. *The Committee is of opinion* that although CCIA is no longer sponsored by two independent organizations and is therefore still more closely identified, by assumption, with the WCC, it is desirable to maintain this measure of autonomy.
- ii) This semi-autonomous status makes it the more important that the relationships between (a) CCIA, the General Secretariat and the divisions and departments of the WCC, and (b) CCIA and the member churches of WCC, shall be such as provide the closest possible — and most timely — consultation. This is particularly important as between the principal offices of CCIA (at present in New York and London) and the General Secretary. *The Committee is of opinion* that in respect of these staff relationships the procedures already provided and recognized are sufficient, provided they are regularly and fully followed.
- iii) The Committee believes that better provision could be made for relationships between CCIA and the WCC constituency. It therefore RECOMMENDS :  
that in the nomination of Commissioners a balance should be kept between the following three categories :
  - a) Christian men of competence and responsibility holding office in the field of international and economic affairs. (Some of these might be invited to serve as consultants rather than commissioners.)
  - b) Church leaders in a position to ensure that the work of the Commission is kept within the purview of the churches ;
  - c) Laymen knowledgeable in international affairs who are in a position to attend meetings of the Commission.The Commission *urges* that in appointing members to the Executive Committee of the Commission every effort should be made to include those who can reasonably be expected to attend meetings regularly. Consideration should also be given to ways of making greater use of the services of Executive Committee members.
- iv) The Committee *stresses the importance* of securing more African and Asian representation, both in the central staff of the Commission and in its regional and area developments ; (the relevance of these regional posts to any discussion of area secretaryships in relation to the whole work of the Council should be borne in mind).
- v) The Committee *expresses its concern* regarding the precarious financial position of the Commission and *draws attention to the fact* that the budget as agreed at New Delhi appears to be seriously inadequate. The true financial position has hitherto been obscured because the present Chairman and Director have been able to provide financial assistance from other sources, particularly in relation to their own travel expenses.
- vi) The Committee *draws attention to the need* for the initiation of study bearing on the theological foundation for Christian testimony and action in international affairs. The Commission as at present constituted has not the resources for undertaking such study and in the light of its relevance to the work of the Council it is suggested that consideration should be given to means by which it might be undertaken in close conjunction with the work of the Commission.
- vii) *It is suggested that* when the time comes for the appointment of successors to the principal officers of CCIA, there should be convened a representative consultation concerning the future work and organization of the Commission on lines similar to that held at the time of its formation in 1946.

## I. UNFINISHED BUSINESS

(A) Within the limits of its two meetings the Committee has not been able to give any consideration to various matters which it expected to take within its purview. Amongst other items these include :

- a) Relationships with national and regional councils (in respect of responsibilities other than those to which allusion has already been made).
- b) The New York and London offices.
- c) Publications, including the *Ecumenical Review* and the *International Review of Missions*.
- d) The Library.
- e) Translation services.
- f) Personnel.
- g) The Religious Liberty secretariat.
- h) The proposed Ecumenical Research Institute.

(B) At a number of points discussion in the Committee has inevitably raised the question whether experience during the sixteen years of the Council's existence, and especially the working of the present divisional and departmental pattern since it was established at Evanston, calls for a possible re-shaping of the main structure of the Council. In the discussion of area secretariats, for example, the Committee had before it a tentative suggestion — favoured by some members of the staff — for the creation of a central "Service Unit" which would transfer from their present divisional position some of the functions of DICARWS, making them more explicitly services rendered on behalf of all the divisions. Again, in discussing the position of Faith and Order, questions were raised about the continuing role of the Division of Studies and the possibility of providing alternative means of maintaining the necessary cohesion in the study processes of all divisions and departments.

The Committee has received from various quarters — again in tentative fashion and from individuals only — proposals for re-grouping some of the present departmental activities of all divisions in a new divisional pattern. So far — and within the limits of time and material available — the Committee has not seen with sufficient clarity the kind of alternative to the present main structure which would ensure the better fulfilment of the Council's responsibilities. It records this conclusion, however, with the reminder that more time and thought would need to be given to these more radical questions and proposals if a fully responsible judgement were to be made upon them. The Committee is willing to pursue this (and to complete such unfinished business as is listed above) if it is the wish of the Central Committee that it should do so ; but it recognizes that the timing of this more radical re-appraisal may need to be determined by the decisions which will be taken on the future of the General Secretariat (including the recommendations made in this report).

NORMAN GOODALL  
*Chairman of the Committee.*

December, 1964.

## APPENDIX VII

### Committee on National Council Relationships

#### A Mutual Assistance Fund for National Councils

The Committee having considered the situation of national councils which require assistance from outside their countries and member bodies for their central administrative secretariats and programmes :

1. discussed the nature of national councils and their work in the light of comments and actions received both from councils which are assisted and those which provide financial and other aid, particularly in view of the Committee's statement adopted at Rochester, "The financial support of Christian councils."

2. recognized the continuing problem of financial support for councils in Asia, Africa, and Latin America, as they seek to establish more firmly their integral and representative relation with member churches and other bodies ;
3. decided to explore the possibility of establishing a mutual assistance fund for national councils, which would provide financial aid to councils needing support in addition to what they receive from member organizations for budgets of basic administration, secretariats and the programmes essential to their existence ;
4. requested the secretary to prepare for a representative consultation in Geneva in July 1965 of some members of the Committee on National Council Relationships and of the Committee of the Division of World Mission and Evangelism and of the Division of Interchurch Aid.

Preparation for the consultation will require study, information and proposals regarding :

- a) a factual, collated statement of the central administrative budgets of national councils that receive outside assistance, showing both amounts and relationships of funds from member bodies and other supporting agencies, such a statement to include information on the extent of outside assistance received by national councils for categories other than their central administrative budgets, such as personnel, projects and programmes ;
- b) a statement on the present position of financial support that makes it unsatisfactory ;
- c) considerations for establishing a central, international fund, having means for the objective assessment of the needs of national councils and for the provision of assistance on mutually agreed conditions for a stated period of years, after which the entire position would be reviewed ;
- d) questions requiring decision as to the administration of such a fund, its governing body, secretarial administration, and relation to the World Council of Churches ;
- e) a description of procedure for determining and making grants, and the criteria by which decision should be reached regarding the character and amount of funds, and the parts of national council organization and administrative programme which would come within the purposes of the fund ;
- f) a statement of the present and other possible sources of income for a mutual assistance fund.

## APPENDIX VIII

### Report of the Division of Studies

#### 1. Report from the Faith and Order Department

The Committee of the Division of Studies received from the Rev. P. C. Rodger a report of the various Faith and Order studies which had been approved by the Faith and Order Commission at its meeting in Aarhus last August. It noted with sympathy and appreciation the intention of the Faith and Order Working Committee to engage a large part of its membership, on the occasion of each of its meetings, in actual study of the Nature of Unity. It expressed interest in the relationship of the study on "Spirit, Order and Organization" to the study on "The Missionary Structure of the Congregation" being undertaken by the Department of Studies in Evangelism.

The Committee recognized that the Commission, at its well-attended meeting in Denmark, had planned "a very interesting, fruitful and diversified" programme of studies, two items of which will be specially taken up in later sections of this report.

Considerable interest was expressed in the development of theological conversations over a wide range of subjects with Roman Catholics in many places and on many occasions. It was hoped that the adoption by Vatican Council II of various decrees which had been debated would not only facilitate further dialogue, but also provide opportunity for Roman Catholics, Protestants and Orthodox to go deeper together into the issues which the schemata had made promising fields of discussion and study. The suggestion was made that, in addi-

tion to welcoming Roman Catholic participants at WCC conferences, Protestants and Orthodox should welcome every opportunity similarly to take part in Roman Catholic forums of discussion.

It was felt that interest in the World Council to deepen discussion and promote fellowship with conservative evangelicals should be understood as an equal concern in its own right. Appreciative reference was made to the success of the Ecumenical Institute at Bossey in furthering this type of dialogue.

## 2. Report from the Department on Church and Society

The Committee received from Mr. M. M. Thomas (Chairman) and the Rev. Paul Abrecht (Secretary) a full report, as from the Working Committee of the Department, which had just recently met, of preparations for the *World Conference to be held in 1966*. It learned with interest of all aspects of preparations and plans for this forthcoming conference, but concentrated its own discussion on questions of purpose and agenda. As a result, various suggestions have been incorporated in the report to Central Committee.

The Committee endorses this report for careful consideration by Central Committee. It recommends that for public use (as opposed to comparison of quotas) only one list for participants from Germany be given, that by including the organizing committee in the supplementary quotas the ceiling of 400 participants (apart from staff) be maintained, and that special steps be taken to secure the participation of high-calibre journalists.

The Committee recommends that the Working Committee of the Department on Church and Society be constituted the Organizing Committee for the World Conference, and endorses the need for further strengthening of the Working Committee for this purpose.

The Committee

- 1) notes that the Working Committee has invited to its meetings consultants, as need arises for special expertise, and that it has already been strengthened by the appointment by the WCC Executive Committee of two of its members, Dr. Kathleen Bliss and Mr. Irwin Miller ;
- 2) endorses the proposal of the Working Committee to add additional members from the CCIA ; and
- 3) suggests that Prof. H. Berkhof be added as a representative from the Division of Studies.

The Committee received with appreciation a verbal report on the work of the *Secretariat on Racial and Ethnic Relations*. It was pleased to hear of the good start which had been made by Dr. Thomas Okuma, now in charge of this secretariat, of the impending production of a collection of ecumenical statements on Race Relations, and of the plan that this secretariat will provide a "related report" for the World Conference. It approved of recommendations from the Departmental Working Committee that a new statement be prepared on the nature of racial differences, based upon the best scientific information now available from various academic disciplines, and that the secretariat should include in its programme a study of racial issues where characteristics other than colour play a dominant part.

## 3. Report from the Department on Studies in Evangelism

The Committee gave careful consideration to the important report received from the Department on Studies in Evangelism, and expressed great satisfaction with the way in which the study on "The Missionary Structure of the Congregation" had aroused widespread interest in, and enthusiastic collaboration from amongst churches in all parts of the world. It noted that the study had been virtually renamed a study on "Structures for Missionary Congregations" and that although the word "structures" had occasioned certain difficulties and ambiguities, it was nevertheless believed that its restoration would prove rewarding. It learned with satisfaction of the wide sales of "Where in the World ?" and "What in the World ?", two presentations of the concerns of the study written by the Department's chairman, Dr. Colin Williams.

The Committee studied the statement embodying general findings of the study to date, and made several comments to the secretary, Dr. H. J. Margull. Dr. Margull has accordingly made certain amendments which have been incorporated in this text. The Committee welcomes this statement as an interim report, which will continue to provoke fruitful discussion.

The Committee learned with sincere regret that Dr. Margull expected to leave the World Council before the end of 1965, to take up a teaching post. It rejoices at the new opportunities this will give for the exercise of his gifts, and is assured of his continuing interest in this ongoing study. It warmly supports the suggestion which has been made to the Staffing Committee concerning his successor.

The Committee is pleased to know that it will be represented at the first full meetings to be held next May, of the joint WCC-United Bible Societies committee set up to advise on the study of "The Use of the Bible in Evangelism."

#### **4. Report of the Department of Missionary Studies**

The Committee received a progress report from the Department of Missionary Studies, which it commends to Central Committee.

With reference to the study on "The Word of God and the Living Faiths of Men," it noted with interest a suggestion which has been received from Roman Catholic ecumenists that the question of the relationship of Christian faith to other religious faiths could well be a subject of fruitful discussion between Protestant and Roman Catholic missionary leaders.

Appreciation was expressed for the extent to which plans for the various "World Studies of Churches in Mission" were now being implemented, though it was realized that the value of this study project as a whole could not be assessed until at least most of the results become available, i.e. in 1966.

#### **5. Plan for an integrated Department on Studies in Mission and Evangelism**

The Committee received with satisfaction the report that a draft proposal had been submitted to the Structure Committee for integration into one Department of the present Department on Studies in Evangelism and the present Department of Missionary Studies. It recognized that this would represent a further step in the logical consequences of integration of the IMC and the pre-New Delhi WCC. It noted that the draft proposal deliberately set forth simply the editorial changes which such an integration would necessitate in existing statements regarding aims, functions, and organizational arrangements. It recommends that when the new Working Committee of an integrated Department reviews its functions and tasks, it also give careful consideration to the question of the best name for the new Department.

#### **6. Report from Secretariat on Religious Liberty**

The chairman of the Religious Liberty Committee, Dr. A. Carleton, presented a summary report of the work and plans of this Secretariat. This was gratefully received, and the Committee commends the report to Central Committee. A great deal had been done by Dr. Carrillo in connection with the anticipated adoption by the Vatican Council of its schema on Religious Liberty, which was now being held over, pending the next session of the Council. It was recognized that, in spite of the inevitable disappointment evoked by the Council's not yet having voted upon this schema, this did not mean that there would not eventually be a satisfactory decree. The Committee deeply appreciated the influence which Dr. Carrillo had undoubtedly exercised in respect both of this Vatican discussion and of that on mixed marriages between Protestants and Roman Catholics.

The Committee approved plans made for a consultation next July in Jerusalem, on problems arising out of concepts of religious liberty in Muslim countries.

In view of the help which Dr. Carrillo could give to Christians in various Latin American countries on questions of religious liberty, and of the value to the ecumenical movement in that country of the presence of so able a Spanish-speaking representative, the Committee earnestly hopes that special financial provision can be made for the trip to Latin America which he has tentatively planned in connection with an invitation to participate in a consultation on religious liberty arranged by the Latin American Junta.

#### **7. Report on the Study on Theological Education and the Training of the Ministry**

A written report was received from the Rev. Steven Mackie, who had been appointed in 1964 for what was hoped would be a four-year period as secretary for this Study.

The Committee recommends to Central Committee the change of title for this study proposed by Mr. Mackie in a special paper, for the reasons there given, noting that the

title "Patterns of Ministry and Theological Education" has been proposed as in fact closer to the specification for the study laid down by the New Delhi Assembly.

The Committee also recommends to Central Committee that Mr. Mackie's report be received as a very promising start to this important study project. It has amended the German title proposed for the study to that now given.

The Committee further comments on Mr. Mackie's report that point 7 (e) appears unnecessarily wide, and recommends that information should be sought on situations in which the minister has to represent all the churches in a given area, and situations in which ministers find themselves called upon to give theological training to interested laymen. Regarding paragraphs 10-11, it drew attention to the need for recognition of the fact that, for the most part, the churches have less and less control of the content of theological education, unless at denominational levels, inasmuch as university requirements predominantly govern academic curricula.

The Committee welcomed the relationship between this study and the Faith and Order study on "Christ, the Holy Spirit, and the Ministry" referred to in paragraph 2, and suggested that attention should also be paid to present developments in the Roman Catholic Church regarding the practice and training of the ministry.

The Committee earnestly hopes that adequate financial support will be found to enable completion of this study as planned.

## 8. New Study Periodical

The Committee gave warm approval to plans which had been worked out by the staff for producing the study bulletin of the Division (already in its tenth year) in a new and enlarged format. Under the title of *Study Encounter*, this periodical is now to be issued four times a year instead of twice. Its aim will be to stimulate study in all kinds of study groups ; each issue is to have a main theme, and usually also one subsidiary theme. The resources of other departments besides those in the Study Division itself will be drawn upon to provide complementary papers from differing points of view, or else a major presentation of some thesis along with various critiques of the chief paper. Annotated select bibliographies will be a special regular feature, and a correspondence column is to be opened.

The Committee reviewed with satisfaction a tentative list of themes for the next two years, and welcomed the news that the first issue of *Study encounter* is already published. This will also be printed in German as *Ökumenische Diskussion*, and issued in mimeographed form in French as *Rencontre œcuménique*.

The Committee was pleased to learn that the Working Committee of the Laity Department has decided to give full cooperation to this venture, although it will continue to put out its own bulletin for the next two years. Dr. Krüger said that the periodical would be welcomed in Germany, and it was agreed that ways of cooperation with his own *Ökumenische Rundschau* should be worked out. The question of a Spanish edition was raised ; it was suggested that the French edition could be used in Latin America, but that an experiment might be made with a kind of "Digest" in Spanish once a year. It was pointed out that it would be important to establish distribution agencies in various countries.

The help of members of Central Committee is solicited in order to gain wide support for this ecumenical publication.

## 9. Study on "the Finality of Jesus Christ in the Age of Universal History"

It was reported that a number of valuable papers had been received from individuals as contributions to this study, but that contributions from study groups had been few. The range of topics which had already been taken up within the wide framework of the present study outline proved the need for a concentration upon certain issues. With this in mind, the Committee particularly welcomed the projected Faith and Order study on "Creation, New Creation, and the Unity of the Church," and accepted a staff proposal that this study, in close conjunction with certain major problems concerning the nature of history and a Christian understanding of God's action therein, be made the joint subject of a study programme. It recognized that these themes were in fact inseparable, and that the proposed new study document could well start with the inter-relatedness between human history and man's understanding of nature. The cosmic dimension of Christ's work could best be understood from this perspective.

The Committee reports that it has therefore set up a study process designed to produce, after careful preparation and wide consultation, a study booklet along the lines indicated.

A preliminary draft outline gave the Committee hope that the agreed *foci* would enable the study to proceed in a creative way, as a frontier study relevant to the crisis of faith.

## 10. The Fourth Assembly Theme

The Committee received a report of Divisional staff discussions on the question of a theme for the next WCC Assembly, and had before it the document to be submitted to Central Committee in this connection.

The Committee expressed the view that no Assembly theme should be chosen which would require its own process of preparatory study, but that it was to everyone's advantage that the programme of an Assembly should be squarely based upon current studies, concerns and activities. It believed that the various departments of the Study Division would be able through their on-going programmes to make a real contribution to the next Assembly, and that study on the "Finality" theme, along the specific lines now proposed, would be found relevant to the Assembly's discussions, whatever Assembly theme were chosen. Recognizing the importance for churches around the world of a theme which would enable them to gain insight into and inspiration from the Assembly's work, and the importance for the Assembly itself of a theme which would give a focus without unnecessarily limiting the range of issues to be considered, the Committee expressed the belief that what was termed a "flag" theme would be best. "The Renewal of All Things," or "Behold, I make all things new," was a suggestion favoured by many Committee members.

Noting the question of timing, the Committee suggested that with such an approach to the question of theme, it would not be necessary for it to be finally decided at Enugu, and that it might be sufficient at present for Central Committee to decide only upon the type of theme and the general area of topic within which it should later be formulated.

## 11. Study on Hermeneutics

At its last meeting, the Committee had recognized the need for a lead to be given regarding the methodology by which study can be developed on the question of the principles upon which interpretation of the Bible is to be done. Arrangements had subsequently been made for the Faith and Order Department to organize a consultation on this subject at Bad Schauenburg, Basel, from 27 May to 1 June last year. The Committee was grateful to receive from Dr. Lukas Vischer an encouraging report of that meeting. An international group of distinguished scholars from several confessions, under the chairmanship of Prof. E. Dinkler, had produced a valuable document (printed in the Aarhus Commission minutes) concluding with proposals for a specific study programme.

## 12. Consultation on "The Christian Witness to Peace"

The Committee was reminded of a recommendation from one of the committees of the New Delhi Assembly which had been adopted by the Assembly, as follows :

"The Committee had before it a proposal which arose in the Commission on 'Christians and the prevention of war in an atomic age — a theological discussion' that the World Council of Churches should convene a consultation between pacifists and non-pacifists. The Committee feels that the principal reasons for such a consultation lie on the one hand in the need for Christians with varying convictions on this matter to meet in an ecumenical context, and on the other hand in the fact that the development of atomic weapons has tended to cloud the pacifist/non-pacifist issue. Moreover the new factors in this world situation have tended to set the issue in a different context, namely, raising the question of the Christian's witness for peace.

"The Committee therefore recommends that this Assembly authorize the Division of Studies to convene a consultation under the title 'The Christian witness to peace.' It further recommends that this consultation should be upon the biblical and theological bases for such witness ; and that this consultation be of approximately one week's duration."

The Acting Director reported on informal consultations and negotiations regarding this matter, and drew attention to a conference which the Ecumenical Institute at Bossey had arranged for June 28 to July 3 this year on "God's Reconciling Work among the Nations today." Since the purpose of that conference would be to give deeper consideration to the theological basis of peace, "so that the contribution of the Churches towards establishing and consolidating peace among the nations may become more relevant," the Committee

requested that the Ecumenical Institute be asked either to take the New Delhi mandate into this programme, or after the conference has been held, to advise the Division what further action is required.

### **13. Proposal for an Ecumenical Research Institute**

The Committee received with keen interest the tentative proposal for an Ecumenical Research Institute which had been placed before the WCC Executive Committee, and minutes of subsequent actions thereon taken by the Executive Committee and by the Working Committees of the Faith and Order and of the Church and Society Departments. It also learned from Dr. Paul Minear of plans being developed in the USA for an Institute of Advanced Ecumenical Research to be established there under joint Roman Catholic, Orthodox and Protestant auspices, and of the establishment by the Lutherans of a Research Institute at Strasbourg.

The Committee recognized the need of the WCC for such an Institute, the desirability of giving careful consideration to the question of location, and the possibility that such a project might in fact be easier to finance if it were planned in somewhat larger terms. In view of the difficulty of pressing forward with this proposal in the present financial position of the WCC the Committee expressed the hope that the Central Committee might decide when it would be feasible for such a scheme to be taken up, and might meanwhile set up a small exploratory committee to report to the Central Committee, or to the Executive Committee acting on its behalf.

## **APPENDIX IX**

### **Division of Inter-Church Aid, Refugee and World Service**

**(I)**

#### **Report of the Divisional Committee**

In accordance with past practice the Division of Inter-Church Aid, Refugee and World Service is not placing before the Central Committee a detailed report of all its activities during the past year. The Division enjoys the privilege of having meetings either of its full Divisional Committee or of its Executive Committee at least five times a year. The total work of the Division is therefore continually under surveillance and subject to progressive committee decisions. The Divisional Committee and the staff are conscious of the increasingly heavy responsibilities which are entrusted to them. Often the World Council's purposes and work first become known in some countries and among some churches through the programmes, projects and services of this Division. The nature of the Division's work helps to keep the World Council's interests before the churches and because the staff members of the Division are engaged in a considerable amount of travelling they are often called upon to represent the World Council as a whole. There is a growing awareness in the Division that its role through its particular ministries is to fulfil the purposes of the World Council as a whole in helping the churches to manifest their essential unity in Christ and to further the cause of renewal.

In the midst of its practical tasks, therefore, the Division is continually seeking to reflect upon the meaning of its work and this report seeks to outline some of the understandings of its task and to draw upon the experience of the years, both in its achievements and its disappointments by way of illustration.

- I. The Division of Inter-Church Aid, Refugee and World Service exists in the World Council of Churches to help the churches demonstrate that Christians care for people in need, whatever that need may be, whoever the people may be and wherever they may be found**
  - A. This caring has its most dramatic demonstration in the response of the churches to emergencies and in their concern for refugees, homeless and uprooted people of all categories.**

Some of these emergency actions are immediate and one-time. Others extend over a period of months or years. For example, the eighteen years of work of the Near East

Christian Council Committee for Refugee Work is perhaps best described as service in a chronic emergency. The programme is adjusted and readjusted from time to time and the most recent reassessment took place a few months ago in Jerusalem. The situation however, must always be regarded as abnormal by Christian people and as one that calls for sustained compassion and help.

On the other hand, the response to an emergency like that of the Skopje earthquake can be made and completed in the course of a few months. The appeal raised \$601,670. 125 houses and a playground were built and help is being given towards the rebuilding of Orthodox and Methodist and Baptist churches.

The emergency action taken in Algeria will come to an end as an emergency in July 1965, but the churches and inter-church aid agencies which have become involved in the work and who constitute the Christian Committee for Service in Algeria, are planning to continue some of the projects and programmes for a further period of three years. Besides medical, community and farm projects 600,000 children have received supplemental food through this programme and 50,000 men are at present employed on food-for-work projects.

Unfortunately in our world there is no lack of opportunity for Christians to demonstrate that they care for the victims of emergency, since disaster follows disaster in dramatic succession. Two large situations of emergency are claiming the attention of the churches and the Division at this time. The one is the emergency situation in Africa of which the full report and plan is available. It is a bold and imaginative programme which will call for massive support in the years immediately ahead. The second situation of desperate need has been created by the communal problems in East Pakistan as a result of which more than 200,000 Pakistanis, of whom 25,000 are Christians, have crossed into India. Already more than \$60,000 has been sent in cash and many hundreds of tons of supplies to give some immediate relief. Two senior members of the Refugee Field Staff are spending some weeks in the areas on both sides of the border giving advice and guidance to the churches and missions in the area who are seeking to deal with the integration of the refugees who will remain in India or with the resettling of some 12,000 who have returned to Pakistan.

#### B. *The work for refugees*

The churches have demonstrated through many years, and are still demonstrating, that Christians care for homeless and uprooted people.

(1) The Division's Refugee Service continues to fulfil an enormous programme year by year. From August 1963 to December 1964, it helped to resettle 18,000 refugees and migrants from 35 countries. The largest number of those resettled found a new home in Australia, the second largest group in the United States, while smaller numbers emigrated to Canada, New Zealand, Brazil, France and seventeen other countries.

In the same period, almost 2000 socially, physically and mentally handicapped people from many lands were resettled in Europe and especially in Belgium, Sweden, Denmark, France, the United Kingdom and Switzerland, while others are being cared for in New Zealand, Australia, Canada and the USA. Of these over 200 were provided with lifetime care in homes for aged and chronically sick. On the integration side of the programme, integration projects were completed, in the seventeen-month period under review, for 2,500 refugees at a cost of over one million dollars. Some of these projects were carried out by our Refugee Service jointly with the U.N. High Commissioner for Refugees, others were financed entirely by the churches. Greek ethnic refugees from China were rehoused in new flats built in Athens, Greek refugee farmers in simple housing in Macedonia; housing for aged Reformed refugees was provided in Linz, Austria, and housing for 24 needy refugee families from camps was provided in Enns, Austria. An extensive building and rebuilding programme carried out at the Home for Aged and Chronic Sick at Blaugies, Belgium, has made this Home an extremely modern and up-to-date institution caring mainly for chronic sick, including mental cases. Many other refugees benefited from educational, medical and welfare assistance at a cost of about \$300,000, part of which was contributed by the U. N. High Commissioner for Refugees.

There is an impression abroad that the European refugee problem has been solved, but in the past seventeen months between fifteen and sixteen thousand new refugees have entered Western Europe and 600 European refugees have come down from China to Hong Kong and then have been resettled, mostly in Australia.

(2) Although the Service to Refugees continues to carry such a heavy programme, mainly for European refugees, new and dramatic refugee situations have developed and are developing in Asia and Africa. In the past year India alone received nearly 400,000 people from East Pakistan and Burma and it is likely that in the years ahead at least half a million people will be repatriated from Ceylon to India.

Refugee situations are developing rapidly in Africa. Refugees from South Africa, Angola, Sudan, Mozambique and Rwanda crowd into Congo, Uganda and Tanganyika, while pockets of refugees are found in some of the West African countries.

In facing the situation the Division is undertaking a restructuring of its work on behalf of refugees to provide the necessary flexibility for dealing with these new problems which often call for a type of programme quite different from that which has been developed and carried through so successfully for European refugees.

C. In this ministry of caring must be reckoned one or two small programmes which are not much publicized, but which are nonetheless significant. They are directed from Geneva.

(i) *The Health Programme.* 46 patients from 13 different countries belonging to six different church traditions have through the Health Programme received special treatment during the year either in their own country or abroad. 403 people in 11 countries and of 11 different church traditions have received parcels of special medicaments. Many of these patients, pastors, pastors' wives and church workers, were very seriously ill and were in need either of prolonged treatment or most delicate and highly skilled surgery.

(ii) At the convalescent home, Casa Locarno, 194 guests have in the course of the year enjoyed a month's holiday and rest generally to aid recuperation after illness. Twenty of these were missionaries. One out of every five guests came from an Eastern European nation.

The Home has been completely renovated and refurnished and an annexe has been built to provide additional accommodation. The Churches responded to a special appeal for this work by providing \$47,478 which has completely covered the cost of renovation and building and left a small sum for maintenance costs.

Day in and day out these personal ministries of consistent compassion are exercised by the churches through the Division or in consultation with it.

## II. The Division of Inter-Church Aid exists in the World Council of Churches to help the churches express through mutual aid their fellowship in the Council

From time to time the phrase in the title of the Division, "Inter-Church Aid," is discussed. The phrase represents a concept difficult to promote and sometimes seems to convey an impression that Christians are only interested in helping Christians. In spite of these discussions no better phrase has been found. The idea of Inter-Church Aid is integral to the life of a World Council of Churches and to the ecumenical movement. When churches join the World Council, subscribe to its basis and commit themselves to seeking to fulfil its purposes they do enter a different relationship with each other. One of the ways of expressing this new relationship is through mutual aid. It is not, however, simply a question of the aid itself, but rather of the whole atmosphere in which aid is requested and given. The requests and the response pass as between equal partners in a common fellowship and a common enterprise.

### A. *The Project Method*

The Project method is always being kept under review, subject to modification and refinement of procedures. There is no doubt that it is proving an effective method of inter-church aid. It promotes ecumenical discussion among the churches of a nation or region, encourages the giving of support across confessional and national boundaries, stimulates the churches to take outreaching action in the society in which they find themselves, provides opportunity for reflection and consultation about the task of ecumenical priority, and makes for equity in the distribution of available resources.

The Divisional Committee is aware of certain inadequacies in this method for accomplishing certain tasks, for example in undergirding long-term programmes, and of certain points at which the method is open to criticism, for example that it sometimes raises hopes that a piece of work might be supported and then disappoints them when help is

not forthcoming, or that churches may be encouraged to undertake work they cannot sustain. The fact remains, however, that the method — subject as it is to continual revision — is proving to be an increasingly valuable instrument in the hands of the churches for mutual aid and for their ministries to human need.

#### B. *Project List*

It is not possible here to provide an analysis of the current Project List, but only to illustrate the scope and effectiveness of the method.

- (a) *Europe.* The structure and form of aid for European churches is changing. In the Latin countries minority churches often find themselves in the possession of what are now valuable sites in the cities which accommodate outmoded buildings that are costly to maintain but are no longer adequate to meet the needs of a modern congregation. Projects are therefore being developed with the Methodist and Waldensian Churches of Italy by which two sites are to be transformed, the old buildings giving way to new ones which will retain the necessary elements of the Church but in a complex which will provide space for commercial needs, thus ensuring a regular income for the life of the congregation. In these cases the projects call not for a grant but for internationally guaranteed loans to provide the initial cost of the work of transformation.
- (b) *The Pacific area.* During the past year three of the four member churches in the Pacific area have submitted projects which are now listed for support.
- (c) *Africa.* The Ecumenical Programme for Emergency Action in Africa calls for the underwriting of certain projects which it is hoped will enable the churches to take an increasing part in the task of nation building.
- (d) *The Orthodox Churches and Countries.* In Yugoslavia the Serbian Patriarchate received authorization last July to open two seminaries additional to the two already existing in the country. One is for 111 students and is in Carlovitz, the other for 28 students (all men over 25 years of age and six of them married) in Dalmatia. The Church has spent \$49,000 in opening these seminaries and a request for help to complete the task and for equipping the seminaries appears in the Project List for \$53,000.
- (e) *Latin America.* In Latin America the project method is being used to provide support for churches in Cuba and their Christian Council and for a programme of land reform in Uruguay. In 1962 the amount of money which went to Latin America in project requests through the Division was \$84,341. In the first nine months of 1964 the figure is \$700,954.
- (f) *The United States of America.* One of the outstanding events of the year was the request received from the National Council of the Churches of Christ of the USA for the churches of the world to show ecumenical solidarity with the American churches by helping them to deal with situations of racial turbulence. The churches of the United States have asked for such help in programmes of relief, rehabilitation and reconciliation in Mississippi and Chicago. The financial aid asked for amounts to one-third of a million dollars, but still more important is the request for people who have had some experience in areas of tension to take part in this ministry. Gifts large and small have already been arriving for these projects and a search is being made for qualified Christians who may give service in these areas.

#### C. *Other Programmes*

In the endeavour of the Division to provide a facility for the churches to express their fellowship through mutual aid certain other features of the work of the Division may be mentioned.

##### (1) *Ecumenical Church Loan Fund (ECLOF)*

ECLOF is an independent organization, but its needs, purposes and interests are promoted by the Division of Inter-Church Aid, Refugee and World Service. Recently a sister organization, "The International Protestant Loan Association," has been combined with it and the administration of the two loan organizations has been centralized and unified. While the International Protestant Loan Association can only operate in Europe, ECLOF has been extending its services throughout the world. New ECLOF

committees have been established in India and Uruguay and other committees have recently been authorized for Chile, Kenya and Portugal and will soon be at work. Up to the present time, 903 ECLOF loans have been granted. The fund needs about \$50,000 annual income to maintain its cautious and planned expansion. The importance of the loan principle as a means of aid which encourages churches to act and at the same time respects their dignity and independence cannot be over-emphasized.

#### (2) *The Scholarship Programme*

This programme, developed after the war, has become a regular and responsible feature of Inter-Church Aid. For the academic year 1964/65, 183 students have been given scholarships. 138 of these are theological students and 45 are students following other disciplines. 84 of the students are from Europe and 60 are from Africa. The students come from 43 countries and represent the major confessions. 125 of them are studying in Europe, 46 in North America. In 1964 students for the first time went to Eastern Europe, one to Bucharest and one to Halle (DDR).

This programme has also been providing special courses in Britain, the USA and Switzerland for 26 senior African pastors and consequent upon a recent decision of the Divisional Committee scholarships will be provided for the wives of six of the African scholarship holders for study in Europe.

#### (3) *Migration*

In many parts of the world the churches are facing new problems arising from the migration of peoples. A three-year study leading to the Migration Conference at Leysin in 1961 resulted in the establishing by the Third Assembly of a Secretariat for Migration within the Division. Since then the Secretary for Migration has become involved in helping the churches in Africa, Latin America and Australia to deal with the problems of migration and has given special attention to Europe. The churches of Western and Southern Europe are seeking ways and means by which they may minister to the five to six million migrant workers who are now in Western Europe and of whom one million are Muslims. A European Churches' Committee for Migration has been established and is enjoying the cooperation of Muslim and Roman Catholic leaders. The Committee has also made contacts with trades unions, employers' associations and international organizations. The Secretary for Migration is responsible for the publication of a bulletin in English, French and German entitled "Migration Today." The Bulletin is published at least twice a year and has a world-wide circulation. It offers information and study papers about the problem and is attracting wide-spread attention, both in the churches and beyond.

#### (4) *Literature Programme*

In this category of Inter-Church Aid ministries is also a quiet but effective literature programme which costs about \$10,000 a year. Through this programme the libraries of theological faculties, seminaries and churches — mostly in Eastern Europe — are supplied regularly with books. The fund is also used to circulate copies of the *Ecumenical Press Service*, the *Ecumenical Review* and other World Council publications. These are being sent to 23 countries of Africa, 9 of the Middle East, 20 of Europe, 14 of Asia and Australasia and 12 of Latin America.

### III. The Division of Inter-Church Aid, Refugee and World Service exists in the World Council of Churches to encourage and strengthen the churches in their social action

When by the authority of the Second Assembly the mandate of the Division was extended to service in lands outside Europe arrangements were made in order to avoid or limit overlapping with the work of the churches through their mission agencies, for the services of the Division of Inter-Church Aid to be directed mainly to the encouragement of the churches in their social action as well as dealing with emergencies and the needs of homeless people. In fulfilling this task the Division has greatly benefited from the result of the Rapid Social Change Study. In Africa and Latin America especially, the Division has moved hand in hand with the Department of Church and Society so that in the regional organization of the All Africa Conference of Churches and the Junta in Latin America the interests of that Department and of the Division are combined in single units of organization. In some Latin American countries for example the churches have requested and received support for consultations and institutes dealing with urban and rural problems. Again in Calcutta,

the Bengal Refugee Service — which will come to an end on the 31st December 1965 — has in spite of difficulties and failures helped the churches to accomplish some things in the realm of social action in that great city and its environs. Many of the African projects are also in this field, as indeed is the enormous enterprise in Algeria. Pioneer projects carried out by the churches in social action not only demonstrate a Christian concern for rooting out the causes of endemic need, but often provide examples which governmental and other agencies with far larger resources are ready to follow.

#### **IV. The Division of Inter-Church Aid, Refugee and World Service exists in the World Council of Churches to provide a facility through which the churches may show concern and take action about the imbalance between the developed and the developing nations**

It is generally recognized that one of the greatest problems of our world is due to the disparity between the one-third of the world's population which is privileged and the two-thirds which is under-privileged. In 1960, the Central Committee authorized the Division to encourage the churches to initiate and develop in certain selected areas projects of a technical nature which would attempt to deal with the causes of endemic need. This action was followed by the establishment of the World Council's Committee on Specialized Assistance to Social Projects (SASP) which is serviced by the Division. In the course of its three years' work this Committee has made considerable progress. It spearheads the cooperation of the churches with the Food and Agricultural Organization of the United Nations, especially in the Freedom from Hunger Campaign. It has offered guidance and advice to national inter-church aid committees and to national councils about their relationships with the national freedom from hunger committees, many of which now recognize church sponsored projects within the campaign. Such projects are being developed in Europe, the Middle East, North Africa, East Africa, Latin America and Asia. The Campaign has now been extended until 1970.

SASP has gathered together some 40 experts in various fields under whose guidance projects for Christian newspapers in Africa are being developed, medical and rural surveys carried out in certain African countries, and specific projects are being developed in India and East Pakistan. All the special projects, that is projects of a technical nature, which are submitted to the Division are now passed immediately to SASP for study and enquiry before being commended to the churches for support. The significance and influence of SASP are growing and are being given ever-wider recognition.

Within the area of competent technical service is also included the work of the Secretary in the Division for Teams, Fraternal Workers and Personnel. Technical projects require not only money and material, but the help of competent people. The task of finding them is not an easy one, but the office of the Secretary for Personnel is providing a clearing house by which churches requesting such competent people can be put in touch with the churches who are likely to be able to find them. This kind of personal service is usually short-term.

#### **Conclusion**

A report such as this can only give a clue to the world-wide ramifications of the task of Inter-Church Aid and of the variety of its ministries. Yet the services of the churches through this Division or in consultation with it are but small in face of the needs of men and the opportunities which confront the churches in developing countries. Furthermore the churches are not only working at these problems through their Inter-Church Aid agencies but in a different way and with a far greater commitment of men and money through their mission agencies. In this regard the past year has seen the development of mutual arrangements between the Division of World Mission and Evangelism and the Division of Inter-Church Aid, Refugee and World Service by which projects in the field of mission may be commended through the Division for listing and support.

The work of Inter-Church Aid is not to be regarded as a rival to the missionary task of the Church, nor is it to be identified with it. The Division offers a specific facility which has been developed within the World Council and has its own particular function with its advantages and its limitations. It is simply one way in which the World Council can help, challenge and stimulate its member churches to be "churches for others" expressing in their service of one another and their ministries to men and women in need the love of God in Christ.

## The Ecumenical Programme for Emergency Action in Africa

### 1. *Introduction*

Members of the Central Committee may recall that the Executive Committee of the World Council of Churches at its meeting held in Odessa in February 1964, authorized the Division of Inter-Church Aid, Refugee and World Service to launch a special appeal to the member churches for a fund to enable the Division to deal adequately and effectively with emergencies in Africa. The object of this report is to bring the members of the Central Committee up to date on what had happened to the appeal in the interval between February 1964 and January 1965.

### 2. *Naming the Programme*

In the first place, as our conception of the purposes of the appeals has varied, so have the names changed by which the appeal has come to be known. Starting with the simple "Africa Appeal," we later changed it to "Africa Emergency Appeal." Next, we decided that this was not so much an Appeal as a Programme, and so we changed the name to "Ecumenical Programme for Emergencies in Africa." This had the advantage of indicating :

- (i) that we had embarked on a programme which might extend over a period of time ;
- (ii) that the programme was to be ecumenical — a joint venture by the member churches of the WCC ;
- (iii) that it was concerned with emergencies in Africa.

The latest change in nomenclature is related to an obvious necessity to impose some kind of limitation upon ourselves as far as the expression "emergencies in Africa" is concerned. It is common knowledge that as regards "emergencies in Africa" their name is legion. No ordinary organization, however generous and however extensive its resources, both in terms of finance and personnel, can expect to cope with the present rate of proliferation of emergencies in different countries in Africa. In this situation a process of selection is indicated ; therefore the emphasis must be placed not so much upon the emergencies as such as upon our action in relation to a determined set of emergencies in Africa. Hence the new name of the programme :

"The Ecumenical Programme for Emergency Action in Africa."

### 3. *Emergency*

Another problem with which we have been concerned in the development of this programme is related to the definition of an "emergency." It will be recalled that the original intention of the Division of Inter-Church Aid, Refugee and World Service was to confine this appeal to the refugee situation in Africa. The Division had since the Congo emergency become involved in developing its first refugee programme in Africa. This had been closely followed by a much bigger programme involving Angolan refugees. From there the Division had moved on to refugee programmes in Rwanda and Burundi. As time passed it became clear that refugee situations would continue to appear in different parts of the continent, either as a result of the end of colonial rule, or as a result of the aftermath of colonialism. It was in order to enable it to deal expeditiously and effectively with existing and incipient refugee situations that the Division decided to launch an appeal initially for a million dollars, but clearly envisaging the possibility that further appeals would be needed as the problem grew in scope and size. At this stage the appeal was clearly within the mandate of the Division.

We are indebted to our American colleagues for drawing our attention to the fact that the term "emergency" need not be applied exclusively to refugee situations or the victims of natural disasters. An emergency may occur in the life of a community which is not uprooted or which has not been rendered homeless, but is confronted with a situation which is vital in the development of its social or economic life. Many nations in Africa today are facing such emergencies as they seek to develop their independent nationhood. Thus, in the search for qualified personnel to fill the positions which Africans must now occupy, the African States are having to improvise training facilities which either did not exist or for which only meagre provisions were made in colonial days. To take as an example the field of secondary education, which is regarded as the bottleneck in the provision of qualified personnel : it

has been estimated by UNESCO that the African States will need between now and 1970, 200,000 additional secondary school teachers, and in an attempt to contribute to the supply of such teachers the United Nations Special Fund has sponsored 13 secondary school training colleges in different countries in Africa, with crash programmes expected to have annual output by 1970 of 14,000. In the field of higher education it is estimated that Africa will between now and 1980 need 7,000 expatriate university teachers apart from those being trained in the 35 university institutions being developed in Africa.

The same story can be told with regard to other aspects of national development — in rural and agricultural development, in economic and industrial progress, in programmes for youth, women and children, in literacy work and out of school education — African nations are faced with situations which can be described in terms of emergency crisis or urgency.

The question for us to answer is the extent to which the Churches can share in measures designed to meet these emergencies in Africa.

#### 4. *Role of the Churches*

The Churches have a long and a proud record of service in Africa, especially in the field of primary education, hospitals, medical and social welfare services. Indeed, it is probably true to say that but for the efforts of Christian missions in the past, the independent nations of Africa would have had a much less substantial foundation on which to build their nationhood. Some services which were pioneered or carried on in the main in the past by churches and missions, are now being taken over with varying degrees of speed by the new states in Africa. This is a development which on the whole is to be welcomed. But not only are the new nations assuming primary responsibilities for services previously carried on by the churches, they are laying down new policies and standards and giving new direction to much of what went on in the past. The churches faced with having to give up more or less what they did in the past or with having to adjust themselves to new policies and new programmes, are called upon to find for themselves the most fitting role they can play in the new Africa.

In this connection it need not be assumed that the church must be a kind of passive onlooker waiting to perform such tasks as are allotted to her. After all, the Church is an integral part of African society and Christian leaders in the exercise of their legitimate citizenship rights, either as individuals or as organized groups, are entitled to seek to participate actively in the development of their nation. If they approach governmental authorities in the right spirit, they will find that not less, but more is expected from them in the new Africa.

#### 5. *Africa Surveys*

In seeking to help African churches to deal adequately with the emergency needs with which they are confronted, it is essential that the people in Africa, rather than people from outside, should determine their needs as they see them and decide on the order of priority to be given to them. It is with this in mind that the Division desired to send out survey teams to visit various countries in Africa to meet with church leaders and government representatives and to discuss with them their refugee problems, if any, and their urgent developmental problems, with special reference to the role of the churches in dealing with them.

Three such survey teams have gone to Africa under the auspices of the Division. The first was a one-man-survey by Mr. Jean Fischer, Associate Secretary for Africa, who visited a number of countries to prepare the ground for later visits.

The second team, consisting of Sir Hugh Foot (now Lord Caradon) and Dr. Z. K. Matthews, visited ten countries and held detailed discussions with church leaders and Government representatives on the purposes of the Ecumenical Programme for Emergencies in Africa, as it was then called. The results of their visit were embodied in a report which *inter alia* included a list of the projects suggested in various countries as of urgent importance and attempted to draw up a five-year programme of both refugee and non-refugee needs and the personnel requirements which might be called for by such a programme.

The third team consisted of Mr. Jean Fischer, Associate Secretary for Africa, Mr. Frank Hutchison of Church World Service, New York, and Pastor James Lawson, Associate General Secretary of the All Africa Conference of Churches. Their task was to re-visit some of the countries previously visited and to work out with church leaders the details of the projects included in the Ecumenical Programme and to prepare the ground for further investigation in some countries not previously visited, especially in French-speaking Africa.

The object of these visits is to ensure that the programme as it develops will be firmly rooted in Africa and based on African needs as conceived in Africa and not elsewhere.

## 6. *Programme of Action*

Arising out of consideration of the reports of the different surveys and their bearing on the implementation of the Ecumenical Programme for Emergency Action in Africa, provision has had to be made for certain organizational arrangements relating to the Division itself, to the All Africa Conference of Churches and to certain other Divisions of the World Council to whose mandates some of the work envisaged more properly belongs.

## 7. *Africa Sub-Committee*

Within the Division itself provision has been made for the setting up of an Africa Sub-Committee whose function it will be to advise the Division on the development of the Programme. Under the chairmanship of Mr. D. M. Pattison, United Presbyterian Church of the USA, and Chairman of Church World Service, the Africa Sub-Committee consists of members of the Divisional Committee, nominees of the Division of World Mission and Evangelism, representatives of the French and Scandinavian Protestant churches and African representatives, as well as consultants from the All Africa Conference of Churches, Church World Service, the Lutheran World Federation, and the Methodist Missionary Society of Great Britain.

It might be noted in passing that the churches in America have also set up an African Committee consisting of representatives of Church World Service and the Division of Foreign Missions, with the Rev. William K. Du Val as Chairman — "to prepare proposals for the WCC and to outline a joint study and long-range objectives for the response of the American Churches to needs expressed from Africa."

## 8. *The Refugee Service*

With the development of the refugee situation in Africa, the Division has decided that the whole of the refugee activity of the Division in Africa should come under the direction of the Secretary for Refugees. This is the section of the Division which has personnel with the necessary expertise for dealing with the complex problems connected with work among refugees. The value of this approach has already been demonstrated with the Tanganyika Christian Refugee Service which is acting on behalf of the Division in Tanzania.

## 9. *The All Africa Conference of Churches*

As far as the AAC is concerned, the Divisional Committee has suggested that its cooperation be sought in the implementation of the Ecumenical Programme, along the following lines :

- (i) The organization be centred in the AAC under the overall supervision of its General Secretary.
- (ii) A Committee suggestion to the AAC that regional and national consultations be held with the leaders of the African churches to decide priorities within the categories of this appeal, and that representatives of mission boards in these areas be invited to attend such consultations as observers.
- (iii) Besides the staff member already provided for in the AAC to deal with social responsibility and Inter-Church Aid, there be
  - a) a person for refugees ;
  - b) a person for rural development.
- (iv) The present offices of the AAC for Youth and Women's Work be asked to collaborate in this enterprise and provision made to strengthen their offices to do so.

## 10. *The Christian Councils*

The main agencies through which the Division works in different countries are the national Christian councils. If they are going to be able to participate effectively in this programme it will be necessary for the staffs of the Christian Councils to be strengthened and for their activities in this regard to be co-ordinated through the AAC.

## 11. *Other WCC Divisions*

As far as other Divisions of the WCC are concerned, the Divisional Committee has agreed :

- a) to request the DWME to assume responsibility for presenting to the Africa Sub-Committee emergency projects in the areas of secondary, higher and theological

education as they may feel able to assume, for inclusion within the Ecumenical Programme for Emergency Action in Africa ;

b) to request the Division of Ecumenical Action to assume responsibility for presenting to the Africa Sub-Committee emergency projects in the areas of Youth, Women and Children's Work, for inclusion within the Ecumenical Programme for Emergency Action in Africa.

#### 12. *Duration of Programme*

As this is an emergency programme, the Division quite rightly decided to embark upon it for a limited period of time. It was agreed that the programme should cover a period of five years, and it was estimated that the resources required for it in that time might be of the order \$10,000,000. At the close of the five year period, those elements in the programme that call for continuing support and action would be merged in the normal work of the churches in Africa and the Division.

#### 13. *Response to the Appeal*

We are indebted to those countries and agencies which made an immediate response to the Africa Appeal. So far, actual receipts amount to \$231,074, while pledges amount to \$281,000, making a total of \$512,074.

The programme already approved by the Divisional Committee at its last two meetings at Tutzing and Geneva respectively, amounts to \$399,714 for refugee needs and \$758,900 for non-refugee needs, making a total of \$1,158,614. It is to be hoped that now that the Programme has got under way, more rapid progress will be made under this heading.

#### 14. *Conclusion*

The African continent is in a state of ferment. Governmental and non-governmental agencies of various kinds are vying with one another in seeking to come to the aid of the peoples of Africa in their march to freedom and independence. Bilateral agreements of technical aid, the Technical Assistance Board and the Special Fund of the United Nations, the Specialized Agencies of the United Nations, such as UNESCO, WHO, FAO, UNHCR and ILO are all bringing massive assistance to the nations of Africa. We may, therefore, be tempted to think the need for church intervention in these matters has largely disappeared. It is hoped that the day will never come when we shall yield to that temptation.

The proposals of the Division of Inter-Church Aid, Refugee and World Service regarding the Ecumenical Programme for Emergency Action in Africa have been considered by the joint All Africa Conference of Churches/Inter-Church Aid Consultation, held at Enugu from the 4-9 January 1965. The Consultation brought together sixty African Church leaders, both clergy and lay, men and women, from over twenty African countries, who, after consideration of the proposals, agreed to adopt as a recommendation of the Consultation the following resolutions :

- (i) The Consultation desires to place on record its appreciation of the initiative taken by the World Council of Churches, together with the All Africa Conference of Churches, in launching the Ecumenical Programme for Emergency Action in Africa.
- (ii) The Consultation supported the suggestion that the organization of this programme should be centred in the AACC under the overall supervision of its General Secretary.
- (iii) The Consultation resolved that consideration be given to increasing African representation in the membership of the Africa Sub-Committee of DICARWS and that due attention be given to the inclusion of lay representatives.
- (iv) The Consultation would suggest that AACC should take steps to draw the attention of the churches in Africa to the establishment of the Ecumenical Programme for Emergency Action in Africa and call upon them to give it their enthusiastic support.

It will be noted that the Consultation supported the suggestion that the organization of this programme should be centred in the All Africa Conference of Churches under the overall supervision of its General Secretary.

Fortunately, at the Consultation there were in attendance twelve of the twenty members of the General Committee of the All Africa Conference of Churches. The General Committee accordingly held a special meeting at which they discussed the invitation of the Division to the AACC to undertake this responsibility, and the recommendation of the Consultation in connection therewith.

The General Committee of the All Africa Conference of Churches decided to accept the invitation to participate in this programme which they decided was in keeping with the general responsibility of the AACC in relation to the churches and the people of Africa.

It is intended by the AACC to set up a special agency, with a special directorate and secretariat to discharge this responsibility in consultation and cooperation with the Division of Inter-Church Aid, Refugee and World Service.

## APPENDIX X

### **Statement to the Central Committee concerning the Proposal of the International Association of Diakonia for the Establishing in the World Council of Churches of a Secretariat for Social Service**

The Executive Committee of the Division of Inter-Church Aid, Refugee and World Service has received and studied with great interest the proposal of the International Association for Inner Mission and Diakonia that a Secretariat for Social Service should be established in the World Council of Churches under the jurisdiction of the Division of Inter-Church Aid, Refugee and World Service.

As a result of its discussion, the Committee submits the following points for the consideration of the Central Committee :

1. The Committee believes that the proposal draws attention to an area in the life of the churches in which the World Council of Churches may render service by providing an ecumenical facility for study, for consultation, for the dissemination of information and for coordinating the action of the churches in the field of social service.
2. This subject is of interest to the Division of Inter-Church Aid, Refugee and World Service. The Division has been engaged in recent years in promoting consultations on one aspect of this work, namely "The Role of Christian Social Institutions in Welfare Societies" and in sponsoring the preparation of a supplementary volume on this theme to the preparatory material for the World Conference on Church and Society 1966. It has also made provision for members of its staff to attend the last two International Conferences on Social Work in Rome and Athens. Furthermore in the development of the projects listed by the Division, and more particularly in some aspects of the work of SASP, the Division is being asked increasingly to seek help of all kinds for the social service work of the churches.
3. The Executive Committee of the Division recognizes that from some points of view such a Secretariat might be more appropriately accommodated in the Division of Studies or the Division of Ecumenical Action or Division of World Mission and Evangelism or elsewhere but in view of the specific request of the International Association that such a Secretariat should be under the jurisdiction of DICARWS, the Executive Committee desires to inform the Central Committee that it would be prepared to consider accommodating such a Secretariat within the Division if requested to do so by the Central Committee.
  - (a) The mandate of such a Secretariat would have to be carefully formulated. The present suggested mandate would not be broad enough to comprehend the dialogue which is at present taking place between those who think of social service in terms of institutional and case work and those who think of it in terms of what may be described as community development. It is at this point that the churches are being most challenged, and where they need the guidance that can come from ecumenical study and where they would make their greatest contribution.
  - (b) It would be essential to assure that such a Secretariat, wherever it is located in the World Council of Churches, would be for the service of the Council as a whole and for each of its Divisions and Departments.
  - (c) Such a Secretariat would need to be closely associated with the work of SASP, two panels of which at least are deeply concerned with projects that arise in the broad field of social service.

- (d) The creation of such a Secretariat within DICARWS would necessarily be conditioned upon assurance of regular provision by interested international and national agencies of financial resources adequate to cover the total costs.
- (e) If the Central Committee were to ask the DICARWS to incorporate this Secretariat within it, then it is hoped that the Division would be entrusted with the task of negotiating the arrangements with the International Association, taking these and other points into consideration, subject of course to the final authority and decision of the Central Committee.

The fact that the Executive Committee of DICARWS has made these points and raised these questions should be understood as indicating a recognition by the Committee of the importance of this proposal of the International Association, of its own favourable disposition towards it, and of its belief that if possible the World Council of Churches should find a way of responding positively to it.

## APPENDIX XI

### Report of the Division of World Mission and Evangelism

1. The most important event in the life of the Division since the last meeting of the Central Committee has been the meeting of the Commission on World Mission and Evangelism at *Mexico City* in December 1963. It can be said with thankfulness that this meeting made vivid for many people in a new way the vision of the missionary task of the Church as the common task of the people of God in all six continents. It brought together the enterprises which have long been separated as foreign and home missions, and helped those engaged in them to see how much they could gain from one another. It confronted the world-wide fact of secularization and tried to show how the Church is to understand its missionary responsibility in the presence of this fact. It re-affirmed and re-stated the concept of Joint Action for Mission and called for a more vigorous effort to translate it into action.

During the past year the staff have been trying to follow up the many lines of action which the Mexico meeting suggested, and the present report notes some of the most important.

2. It has always been clear that the idea of *Joint Action for Mission* was difficult to grasp and still more difficult to apply. The number of situations immediately ripe for it is probably few, the number of potential applications of it is large. In some cases to understand it means to reject it, for it demands a commitment that goes far beyond missionary cooperation as traditionally understood. It means not merely the addition of certain cooperative activities to the normal life of the churches, but the re-thinking and re-planning of the life of the churches in the light of a common understanding of the total situation in a given place. It is, therefore, a matter for thankfulness that a serious attempt is being made to follow-up the EACC Situation Conferences both in several situations in Asia, and in the fundamental planning of the mission boards related to the Asian churches.

3. Among all the situations which call for joint action the most compelling demand comes for the large new urban complexes which are growing up in all the six continents around the newly developing industries. During the past three years the Division has been drawn into increasing involvement in these situations, and at its meeting here in Enugu the Committee of the Division has authorized a new programme in the field of *Urban and Industrial Mission*. This has been prepared for by extensive consultation among those engaged in industrial mission in many parts of the world, including several pilot projects, and a series of visits to key centres. The result of these enquiries has been to convince the staff and Committee that there is need for a new ecumenical initiative in the field of urban and industrial mission. This will include assistance to churches with pilot projects, advisory services and in-service training programmes, liaison with others working in this field, and the promotion of ecumenical study of the basic theological, sociological and technical issues raised by a missionary approach to the world of industry. This is not only one of the most critical points for missionary action in the modern world, but it also raises in an acute form many

of the most burning issues in the current debates about the theology of mission and about the structure of a missionary congregation. We hope that at the next meeting of the Central Committee we may be in a position to report progress.

4. Two years ago we received a request from the Commission on World Mission of the Lutheran World Federation to join them in a study of problems facing medical missions. The great world missionary conferences have given very little attention to these problems, and yet they are pressing. What, if any, is the role of a Christian hospital in a welfare state? How are Christian hospitals to cope with the ceaseless rise of technical standards and of costs? Is the secularization of medicine to be accepted or resisted? Is medical work to be regarded as a form of missionary action or not? How are we to interpret the tremendous increase — both inside and outside the churches — of faith in pre-scientific forms of healing? It was clear that expert help was needed if we were to know whether there was any point at which we could help churches and mission boards wrestling with these complex problems. A small group — most of them doctors — met at Tübingen in May 1964 to advise us. The services of Dr. Erling Kayser were made available by the LWF for a period of preparatory work. It was not intended that the meeting should produce any statement other than advice to the staff about future procedure. But those who took part were led to place on record certain convictions about the *Healing Ministry in the Mission of the Church* which have evoked a remarkable response. Although the document has never been published, more than 10,000 copies have been sent out as the result of requests received. Its affirmation of the Christian understanding of health as no static condition of equilibrium, but a continuous and victorious encounter with the power of evil, and its emphasis upon the central role of the Christian congregation as a whole in the ministry of healing, seem to have come with convincing power to many people who are involved as Christians in medical work. The document is, we learn, being used in joint studies between medical and theological faculties as well as in discussions of medical missionary policy.

It has become clear that there is much to be done in carrying forward the discussion begun at Tübingen and in helping the Churches to re-think their role in medical work. At this point the work of SASP, and especially of its medical panel, is assuming great importance. The Divisional Committee has not found it possible to appoint a full-time member of staff for this work, though we have been strongly advised that this will eventually be necessary. For the present we have been able to make arrangements only for part-time and consultative help.

5. Several recent conferences have drawn the attention of the Division to the enormous importance of the growing *universities* of all the six continents as a challenge to joint action for mission. At the recent meeting of the Committee of the Division, we received and discussed the WSCF paper entitled "The Christian Community in the Academic World." In instructing the staff to offer all appropriate cooperation to the WSCF the Committee re-affirmed the following statements of the Mexico meeting :

"Affirms its conviction that the university campus is one of the most strategic frontiers in the total Christian mission throughout the world ;

Recognizes that recent changes both in the academic world itself and in the approach of churches and other Christian organizations to the university campus call for a new assessment of the situation ;

Considers it of the utmost importance that the Christian witness in the university should be ecumenical, that its integrity be maintained by the fullest cooperation of churches and Christian organizations, and that wherever possible confessional boundaries be crossed ;

Urges the churches to see their task in the university not only as the pastoral care of their own students through chaplaincies, but as mission to the university as a whole ;

Pledges cooperation with the WSCF in its programme for the development of an ecumenical strategy and expresses the hope that there will be the fullest mutual consultation and planning on the part of the WSCF, churches and other organizations concerned with the Christian witness in the university."

The Division hopes to be able to explore ways of bringing its good offices in helping churches and mission boards to apply to their initiatives in the University world the principles of Joint Action for Mission.

6. One of the many fruitful proposals made at the Willingen Conference of 1952 was that the IMC should sponsor the creation in various parts of Asia of Study Centres where

continuous study and research could take place into the living religions of Asia, and where dialogue could be established with non-Christians at the deepest possible level. In fulfilment of this plan, Dr. Gloria Wyburn visited a number of Asian countries and initiated consultations which led to the establishment of such study centres at Bangalore, Rangoon, Hong-Kong, and elsewhere. In the years which have followed, the IMC and the Division have continued to help these study centres and to seek resources for the starting of new ones. We are now in regular touch with 13 of these centres in Asia, Africa and Latin America.

During the past year we have moved on to a new stage in this programme, designed to meet the need for the very specialized kind of leadership required for this work. We hope to be able to provide scholarship help for a limited number of men and women of first-class ability who wish to equip themselves for work in the study centres by advanced study in one or other of the great religions. At the same time, we are continuing to provide various services to the centres, and to provide financial help and counsel where new centres are being planned. Since the last meeting of the Central Committee, centres have been opened in Uruguay, the Philippines and Nigeria.

7. A special word is in order regarding the Christian dialogue with *Islam*. The growing pressure of Islam as a world-wide force is being felt by the churches in many parts of the world. In several countries Christians are living under the severe pressure of Islamic governments. At the same time, there are new opportunities for real meeting, and new evidence of the desire of many muslims to study the claims of Jesus Christ. The Committee of the Division, after considerable consultation, has agreed to sponsor a small consultation, drawn from a wide area, to consider whether any fresh initiatives are needed in this field. In the meantime, we continue to support the remarkable work of the "Islam in Africa" team. The greatest need of this work is for more offers of service, and members of the Central Committee are asked to remember this in their prayers.

8. The Committee on the *Church and the Jewish People* is setting up area committees in North America, U.K. and the European continent, which will have as their first task a systematic study of the image of Jews and Judaism presented in the materials used by the churches in teaching and worship. These will work in co-operation with other bodies working in the same field. A theological study of the Church and the Jewish people is taking place in co-operation with the Faith and Order Department, the Lutheran World Federation and the World Alliance of Reformed Churches. The Bossey Graduate School took as its main theme for the last semester "The Elect People of God in the Service of the World" and this led to many very searching discussions of the Church's relation to the Jewish People. A consultation between Jewish and Christian leaders is planned later this year. Considerable work has been done on the proposal for an Ecumenical Study Centre in Israel and it is hoped that the name of the Director can be announced in the near future.

9. At the meeting of the Divisional Committee in 1962 the staff was instructed to look for areas and situations of special need and opportunity for missionary advance and to bring these needs and opportunities to the attention of churches in other parts of the world. In response to this we asked Pastor Pierre Benignus to undertake a thorough survey of the situation in the areas of West Africa where many millions of people are living between the predominantly Muslim north and the southern areas where Christian missions have long been at work. It was while engaged in this work that he lost his life. A few months later the AACC agreed to ask the Rev. James Lawson to continue the enquiry and arrangements have now been made for the part-time service of the Rev. D. B. Ayam of Nigeria to be made available to help him. In June 1965 a consultation will be held at Yaoundé which will review the results of the survey, consider what lines of action it suggests, and discuss the basic principles which govern missionary methods among the peoples of Africa, who are still attached to the traditional social and religious forms. Members of the Committee will remember the address of Pastor Jean Kotto at Rochester when he asked a series of searching questions about the traditional principles which have governed the building up of the Africa churches in the past few decades. The consultation at Yaoundé will address itself to these questions and the Committee hopes that its results may be fruitful for churches all over Africa and beyond.

10. In August 1963, a consultation on the *Preparation of Missionaries* was held at Toronto, Canada. It was representative of all six continents. It addressed itself to all aspects of the training of full-time professional missionaries, including that of the growing number of missionaries sent out by the churches which have been more accustomed to receive than to send missionaries. It called for the recognition that this preparation includes three phases :

pre-service, in-service and first furlough, and that it must include an element of ecumenical training and experience. The statement prepared at Toronto is being used as a basis for study and action in several countries and the EACC has asked the help of the Division in a drive to raise the standards of missionary orientation and language study throughout Asia. The Mexico meeting urged other regional and national councils to take similar action.

11. The Mexico meeting authorized the extension of the life of the Theological Education Fund for a further five years with a new mandate which directs primary attention to the need to train a ministry equipped to lead the Church in a missionary encounter with the world. As the nature of the new mandate becomes known the staff is receiving a growing number of requests for help in new and creative experiments in ministerial training. Since the new mandate will require more personal contact with over 350 theological colleges and seminaries, the Committee has agreed that a somewhat larger staff than before is necessary. The Rev. Erik Nielsen and Principal C. H. Hwang have accepted appointment as members of staff, and Dr. Hopewell has been appointed Director in succession to Dr. Charles Ranson who has now completed his distinguished service of nearly 20 years with the IMC and the World Council. Of the \$4 million requested for the five years' programme, one half is now assured and it is hoped that the full amount will be secured.

12. Acting on authority given by the Central Committee at Rochester the Executive has acted on the recommendation of the Mexico meeting to establish a *Christian Literature Fund*, analogous to the TEF to foster the development of Christian Literature especially in Asia, Africa, Latin America, Oceania and the Caribbean. Mr. Charles G. Richards of Nairobi has been appointed Director and will take office on 1st April. The Committee will have its first meeting in August. Of the total of \$3 million asked for, approximately \$2½ million are now reasonably assured. It is a matter of considerable importance that at this time we are to have an instrument capable of giving to the Churches the kind of assistance in the field of Christian literature, that the TEF has been able to give in the field of ministerial training.

13. It is obvious that the Christian use of radio is a matter of prime importance for the missionary witness of the Church and the Division has continued to carry some responsibility in this field. We took the initiative two years ago in the formation of the *Co-ordinating Committee for Intercontinental Broadcasting*, and Dr. Carpenter, as Executive Chairman of the committee, gives a great deal of his time to its work. It has been a very large undertaking to secure financial resources, trained personnel, and technical facilities in about 15 countries in Africa, Asia and the Near East so that the station Radio Voice of the Gospel could become an effective and ecumenical instrument of Christian broadcasting. The CCIB working with the Lutheran World Federation and supported most generously from several countries, has been instrumental in making this possible. The Division is also happy that the World Association for Christian Broadcasting is now functioning as a fully self-supporting agency, and that the help of the Division is no longer needed.

14. The Division has given some thought to the role of the *International Review of Missions* in helping to foster an understanding of the ecumenical discussion of the missionary task. It has been agreed that while the *Review* should continue to give a large place to unsolicited articles, thus providing a rather broad platform for the discussion of missionary questions, the first half of each issue should be devoted to a particular theme, with a substantial editorial. The exception will be the January issue which will continue to carry a country by country survey of the main trends of the previous year. An effort is also being made to include much more material on the mission of the Church in the old sending countries, so that the review may reflect the New Delhi statement that our missionary effort is directed to six continents, not three. Changes are also being made in the style of the cover and arrangement of contents.

15. While the *Review* continues to reach a well-instructed group of readers, the need has been repeatedly expressed for some means of reaching a wider circle at a more popular level with a picture of the modern missionary task in its ecumenical setting. The possibility of some kind of popular missionary illustrated periodical, giving news of the missionary work of all the churches in all six continents, has been discussed on several occasions. For the present, however, something more modest seems desirable. After considerable discussion and enquiry the Divisional Committee has authorized the appointment, if funds are available, of a member of DWME staff to be attached to the Department of Information, and to develop a service of missionary information, articles and pictures to be offered to the religious and — hopefully — also to the secular Press.

16. The staff received instructions at New Delhi to undertake a new programme in the field of *Education for Mission and Evangelism*, so that a way might be found of bridging the gulf which often exists between the image evoked by the word "mission" in the mind of ordinary members of a Christian congregation, and the realities of the Church's actual missionary work. The staff has found this a very difficult assignment. A great deal of consultation has taken place with those responsible for Christian education in the churches, and there has been a joint meeting with staffs of the Youth and Laity Departments of the WCC and of the YMCA and YWCA, and WSCF. As the result of this, we are trying to prepare a document which will include

- (a) an attempt to summarize the statements of recent ecumenical meetings about the nature of the missionary task ;
- (b) an indication of some of the new directions which missionary thinking is taking at the present time ;
- (c) a report of the meaning which the words "missions" and "missionary" have in fact for young people in the Churches at the present time.

The document is to be the basis for a further joint staff discussion in the present year.

17. A consultation was held at Aarhus in August 1964 in which theologians of *Orthodox Churches* participated in equal numbers with those of Protestant and Anglican Churches in a theological discussion of the nature of the missionary obligation and the relation — both theoretical and practical — of missions to the life of the Church. The papers presented on this occasion are being revised and edited for use in a symposium on the subject. Two papers read by Orthodox participants interpreting the mission of the Church in terms of doxology and of *kenosis* were the subject of a valuable discussion.

18. In consultation with the Secretariat for Christian Unity in Rome, we have invited a group of approximately 16 Roman Catholics, Orthodox, Protestants and Anglicans to discuss matters of common concern — both theoretical and practical in the field of missions. The group will include missiologists, administrators of missions, church leaders from Asia, Africa and Latin America and others. As this will be the first meeting of its kind, its purpose will be essentially exploratory.

19. Acting in union with the Committee of the Division of Inter-Church Aid, Refugee and World Service, the Committee of DWME has asked the Central Committee to authorize a re-study and re-formulation of the so-called "*Herrenalb Categories*." These categories were drawn up by agreement between the International Missionary Council and the World Council of Churches, at the time when the Division of Inter-Church Aid was beginning to move out from the European and Orthodox churches to those which had been the special concern of the missionary societies. Their intention was to prevent harmful and confusing competition between the work of inter-church aid and that of the missions. They were re-affirmed at New Delhi and are still the basis upon which the relations between the two divisions are regulated. However, the process of integration and the development of collaboration between the two divisions, have brought us to a point where these categories are no longer adequate. New working agreements must be formulated which correspond to the present and future needs of the churches rather than to the structures of the first. The Divisional Committee hopes that the Central Committee will authorize this re-study and re-formulation, so that the two divisions may collaborate more effectively to serve the member churches in their one mission.

## APPENDIX XII

### Report of the Division of Ecumenical Action

The work of the Division of Ecumenical Action consists mainly in the programmes of its four constituent units, namely the Ecumenical Institute, the Department of Youth, the Department on the Laity, and the Department on Cooperation of Men and Women in Church, Family and Society. This report would seek rather to emphasize some of the more interesting and creative activities of these departments, than to render an exhaustive account of all their work.

The Board of the Ecumenical Institute met last September at Bossey ; the officers of the Youth Department had a meeting with the staff and some regional youth secretaries last August. The Working Committees of Laity and Cooperation met at Enugu during the first week of this month.

## 1. The Ecumenical Institute

The Division is glad to report the completion last autumn of the new library and Conference Hall building at Bossey and would like to commend the splendid work of the Director, Professor Wolf, in seeking finances and overseeing the erection of this tastefully designed building which adds considerably to the quality of the work done at the Institute.

It is perhaps not inappropriate to mention at this point the regrettable fact that Professor Wolf has made known his intention to leave the Institute in the Spring of 1966 to take up an important position in the academic life of his own country. It is requested that this committee would record its appreciation for the able leadership given to the work of the Institute by Professor Wolf ever since his taking up his post on May 1st, 1955. To find a competent person to replace Professor Wolf is not likely to be easy, and the Executive Committee has already appointed a small committee to come up with nominations.

The programme at the Institute falls into three parts :

- a) the Graduate School which usually runs from October 1st to February 15th,
- b) the perennial courses for Laymen, for Theological students, for Ministers and Missionaries, and the Orthodox Seminar, and
- c) courses on special concerns such as the one held last year for Lawyers on "The Role of Law in a Revolutionary Age," or those planned for this year on "Ecumenical Education, on "God's Reconciling Work among the Nations Today," and on "A Christian attitude to money."

A special consultation is planned during the coming year with some theologians invited from among the "conservative evangelicals."

The Graduate School, which is currently in session, has as its main theme, "The Church and Israel, the elect people of God and its mission towards the world," which was presented in its various aspects by a series of distinguished lecturers among whom were four eminent Jewish scholars (Professor Bloch, Grand Rabban Safran, Professor Werblowsky, and Professor Chouraqui), in addition to such familiar names as Professor Kilpatrick of Oxford, Professor Amos Wilder, Professor Wilhelm Fischer, Bishop Alexis van der Mensbrugghe, Professor Gollwitzer, Professor Berkhof, and the Catholic scholar Fr. van Rijk. Dr. Visser 't Hooft's lectures on "The Weakness and Strength of the Ecumenical Movement," and those of Dr. Robert Mackie on the history of the ecumenical movement also deserve special mention.

Most of the work, however, was done in groups and seminars, and individual student papers on specially assigned topics. An increasingly successful new feature of the Graduate School is the programme of three months' internship for voluntary students who number twenty this year. They will go to parishes, industrial missions, evangelical academies and other institutions. The contribution of the Institute in developing ecumenical leadership, both clerical and lay, in the churches, continues to grow in volume and quality.

The provisional theme for the next session of the Graduate School is "The Servant Church," the studies being especially related to the forthcoming World Conference on "God, Man and Contemporary Society."

During the past year, some 540 people took part in the courses organized by Bossey. The work of the total staff of the Institute deserves special commendation. Dr. Nissiotis' having to be away at the Vatican Council has made the strain on the staff so much more exacting. Mr. Henry Makulu left last summer, and has been replaced by Professor Parmar, Assistant Professor of Economics at Allahabad University, who came to Bossey last September.

## 2. Youth Department

*Regional Assemblies.* The Asian Christian Youth Assembly which concluded in Davao City, Philippines, during the first week of this month, was the last in a series of regional youth conferences following the World Youth Assembly at Lausanne. We have not yet received a detailed report on the outcome of the Assembly, but Dr. D. T. Niles who took

part in the leadership of this Assembly, may be in a position to give some general report about it.

A Middle East Youth and Student Assembly was held last Summer in Broumana, Lebanon, organized in cooperation with the World Student Christian Federation. This Conference brought together Orthodox and non-Orthodox Youth and students in an encounter which could be regarded as a significant break-through in the ecumenical picture of the Middle East. The theme of the Assembly "Behold, I make all things new" helped the Orthodox as well as the non-Orthodox to see more clearly those things that they cherish in common and those which still divide them.

This cycle of regional assemblies is to be rounded off by a World Christian Youth Seminar, which will bring together a small and select group of youth leaders from all over the world to draw together the insights from the various conferences and to plan a global strategy for the years ahead.

The theme of "Church and World" which has been at the centre of these conferences has now been reasonably well taken up by the older generations, and youth are on the look-out for a new, gripping and neglected theme, to engage the attention of youth as well as the older generation. Should we look for this theme mainly in the area of international community and international social and economic justice? That is at the moment an open question.

The network of regional secretaries, with the All Africa Conference of Churches, with the East Asia Christian Conference, in the Middle East and in Latin America, works in close coordination with the WCC Youth Department staff in Geneva, and the hope continues to be entertained that ecumenical youth work in Europe will soon become autonomous. It does sound strange to say that Europe is still lagging behind the other continents in this regard.

*Work Camps.* 41 work camps were held in the year 1964 by the Youth Department, under the staff responsibility of Willibert Gorzewski and Bethuel Kiplagat. The long-term work camp (10 months) was begun as an experimental venture, and after two efforts in Kenya and Thailand, which showed up many problems, the current camp at Bali, Indonesia, appears to be falling into a more successful pattern.

*World Youth Projects.* These are Inter-Church Aid projects by Youth for Youth. Under Lucy Griffiths' able administration, nearly all of the 43 projects on the list for 1964 totalling about \$50,000 have now been underwritten. For this year, we have listed 38 projects totalling the same amount as last year.

*Risk.* The Youth Bulletin will change its format and title, and will come out in future as a regular quarterly under the title *Risk*.

*Staff.* A word of appreciation is due to this most diverse and enthusiastic departmental team in the World Council, consisting at the moment of a Dutchman, a Japanese, a Kenyan, a German, an American and an Australian, the two latter being young women.

### 3. Department of the Laity

In its initial stage, the Department was mainly concerned with the spreading of the gospel of the place of the laity in the ministry and mission of the Church. The idea itself is now widely accepted in theory, though the inherited structures of the churches continue to resist its practice. Many young people have become convinced that ordination to the special ministry is not necessarily the most effective way of participating in the ministry of the Church. In some countries, the problem has arisen that a large proportion of theological graduates do not choose the ordained ministry as their vocation. In others, precisely because the clergy were not adequately involved in the programmes for training the laity, tensions between clergy and laity have begun to arise. In yet others, the idea has been misconstrued as training the laity for church work in a very narrow sense.

While the theology underlying the idea still stands in need of clarification, the Laity Department is being asked on all sides to assist in working out actual programmes for the training of the laity. Yet the very concept of training and equipping the laity is being misunderstood.

Training cannot be done in advance of, or in isolation from, the layman's involvement in the world. It is in-service training that is called for. Participation and reflection, integration of life and worship — these are the areas which seem to require special attention. The newer nations are asking for help to the laity to participate in nation-building. Consultations on

these aspects of lay training are being organized widely on a regional basis. Two such were held in Africa last year, and one for West Africa is projected for this summer. An Asian laity consultation is planned to be held in Bangkok in November. Two or three regional consultations in Latin America, one in the Middle East, another for North America, and a world consultation for leaders of lay training (Bossey, August 1966) are projected for 1965 and 1966.

The question of special services for laymen abroad may soon have to be taken up by the Division, in close relation to the Laity Department.

Various study projects, including one on "The Ministry and Ministries" have already been started.

The staff team of Mr. Ralph Young and Mr. G. I. Itty, both laymen, deserves a word of commendation for imaginative and creative leadership.

#### 4. Cooperation Department

The main work of this department has been in drawing men and women together into the life and work of the Church in the world. This has been done primarily through studies and publications, through consultations, and through visits of staff and teams.

*Studies and Publications.* A booklet on the controversial issue of the ordination of women has been published in cooperation with the Department on Faith and Order, compiling contributions from varying church traditions and giving the findings of a consultation on this subject in Geneva in May 1963. The booklet is available in English, French and German.

Another booklet in three languages written by the Executive Secretary of the Department, Dr. Madeleine Barot, describes the range of questions and concerns before the Department.

The report of the Africa Consultation held in Kampala in April 1963 is also now available in English and French.

*Consultations.* Two consultations, one on "The relationship of men and women at work" and the other on "Sexual ethics" have been held during the past year. The attempt in these has been only to clarify the issues and a great deal of work still remains to be done, even in securing a clear articulation of the main questions.

Another consultation on "Cooperation of men and women in Africa" was held a few weeks ago in Enugu.

*Staff and Team Visits.* Mrs. Wyllie and Dr. Barot visited Tahiti, Samoa, Fiji, New Caledonia, the New Hebrides and Papua last autumn. Family questions are of primary concern in these areas and a consultation is planned for 1966. Visits to Australia and New Zealand have resulted in much assistance to the growing pattern of cooperation discussions in that region. Another interesting area which is engaging the attention of the Department is Outer Mongolia, where the Commission on the Status of Women of the United Nations is organizing a Seminar in the Spring of 1965. A mobile team consisting of Sister Marie-Madeleine Handy, Frau Liselotte Nold, Dr. Margareta Buhrig, Miss Marian Derby and Dr. Madeleine Barot visited Senegal, Sierra Leone, Ivory Coast, Ghana, Togo and Dahomey in December 1964. The main concern of this team was the training of women leaders for work in church, family and society.

*Staff.* The Divisional Committee has reported its appreciation for the services of the Rev. William Clark, who will be leaving the Department in the near future. The second staff member of the Department has so far been supported by contributions from DICARWS and DWME. These two divisions have regretfully informed us that they are unable to continue such support beyond this summer. It is becoming increasingly clear to the Division that the issues of family life in a changing society ought to become a major concern of the World Council, and that a full-time person's services would be the minimum needed to make a serious attempt to tackle these issues. In view of the fact that the general budget of the WCC cannot be increased during this Assembly period, the Division has been authorized by the Executive Committee to seek special funds for the appointment of a second person to the staff of this Department.

In order to ensure continuity for the work of the Department, the Division strongly recommends that the post of the second staff member of this Department be included in the general budget during the next Assembly period.

#### 5. Divisional Matters

a) *Staff.* The Divisional staff has continued to grow together, and the team spirit that prevails among such a diverse staff is to be specially commended. The geographical and

confessional variety can be seen in the composition of the 16 members of the executive staff :

Africa	1	Anglican	2	Men	12
Asia	4	United	3	Women	4
Australia	1	Methodist	1		<u>16</u>
North America	3	Reformed	5		
Germany	2	Orthodox	3		
Holland	1	Lutheran	2		
France	1				
Switzerland	2		<u>16</u>		
Greece	1				
	<u>16</u>				

The Division has the largest proportion of Africans and Asians, of Orthodox, of Continental Europeans, and of women, compared to the executive staff of other divisions.

All of this has only enriched, and not in any way hampered, the *esprit de corps* of the Divisional staff, and ecumenism continues to manifest itself as a living reality in our common life and work in the Division.

b) *Relations with WCCE.* The World Council of Christian Education has established an office in Geneva, and the Rev. H. A. Hamilton and Mr. Donald Newby have established themselves on the same floor as our Division, thus bringing a real enrichment to the life of the staff and paving the way for closer cooperation between the two organizations. Negotiations have already begun, we understand, for moving the world headquarters of WCCE to Geneva.

So many questions are of common concern to the WCCE and the Division of Ecumenical Action : education, youth, family and the training of the laity.

c) *The Joint Study Commission on Education.* The Study Commission on Education appointed by the WCCE and WCC has already commenced work, and had its first meeting in August in Berlin, which was rather well attended. Participant observers were also present from the Roman Catholic Church, from the WSCF, and from UNESCO, all of whom continue to cooperate actively with the work of the Commission.

The background for the discussions in Berlin was provided by a series of descriptions of the present educational situations in English-speaking West Africa, in Lebanon, in the USA, in Scandinavia, in Czechoslovakia, in India, in Japan, and in Great Britain. Professor van Peursen of the University of Leiden gave a stimulating and illuminating opening address on the task of education in a changing society.

The meeting produced a succinct but penetrating description of the major changes currently taking place in the educational sphere. The question of the varying conceptions of human society and of the purposes for which society exists came up. These conceptions were often inarticulate but definitely implied in the various systems of education. Their articulation is to be the concern of a small consultation to be held this Spring in Switzerland, which is to be attended by some eminent educators and philosophers.

A second area of concern that has emerged from this meeting is the role of educational institutions in society, with special attention to the place of Christian institutions. This area also includes the problems of the Christian teacher in secular as well as Christian institutions. A series of monographs have been invited from a dozen Christian institutions, evaluating their rôle in a changing society.

A third area is that of continuing education, which, in view of its vast compass, is to be tackled by the Commission in the limited area, which still seems too wide of the use of mass media. The emphasis is less on the production of programmes and materials, than on the use of the mass media and their impact on attitudes and standards. In other words, it is the consumer's angle that is to come under study. How can we provide assistance to the ordinary man in making discriminating use of what he cannot change ?

The fourth area of concern is the educational programme of the churches. How does the Church educate its own membership in the changing social conditions, and in the changing family ? What are the major influences in the formation of spiritual and ethical attitudes and how far are these affected by personal relations within the family ? Studies in this area are to be undertaken in Prague, Tokyo, Reading (UK) and Nigeria to gather materials for beginning to answer this question.

The Commission has already secured sufficient finances to appoint a full-time staff person for this work, and Mr. Martin Preston, a young man with considerable linguistic and theological ability and some educational and pastoral experience, is expected to begin work in April. It is hoped that research and study teams on education can soon be organized in various regions of the world, and that on completion of the Commission's work in 1968, a valuable report would become available to the churches and the two sponsoring organizations.

A list of the present members of the Commission is given below :

1. Dr. J. A. ADEGBITE	Baptist	Nigeria
2. Mr. COSTI BENDALY	Orthodox	Lebanon
3. Dr. KATHLEEN BLISS	Anglican	UK
4. Archpriest VITALY BOROVY	Orthodox	USSR
5. Mrs. TAKEDA CHO	Kyodan	Japan
6. Prof. EDWARDS DIRKS	Presbyterian	USA
7. Prof. PHILIP EDMONDS	Anglican	Australia-Pakistan
8. M. EKOH	Evangelical	Gabon
9. Dr. DIETRICH GOLDSCHMIDT	United	W. Germany
10. Prof. BJORNE HAREIDE	Lutheran	Norway
11. Dr. DAVID HUNTER	Episcopalian	USA
12. Mr. KURIVILLA JACOB	CSI	India
13. Dr. GERALD KNOFF	Methodist	USA
14. Vice-Chancellor SAM MATHEI	Mar Thoma	India
15. Dr. DAVID MITCHELL	Methodist	Caribbean
16. Prof. C. ELLIS NELSON	Presbyterian	USA
17. Dr. NOTOHAMIDJOJO	Christian Church of Mid-Java	Indonesia
18. Prof. W. R. NIBLETT	Congregational	UK
19. Prof. C. A. VAN PEURSEN	Reformed	Holland
20. Prof. GASTON POL	Methodist	Bolivia
21. Prof. PAUL RICŒUR	Reformed	France
22. Dr. JOSEF SMOLIK	Czech Brethren	Czechoslovakia
23. Miss LETTIE STEWART	Anglican	Sierra Leone
24. Prof. T. Y. WU	Methodist	Taiwan

d) *Relations with UNESCO.* Direct contacts have now been established with the Education Bureau of UNESCO through the kind offices of Dr. Slotemaker de Bruine of CCIA. In the first week of December, the Director joined a group of four educationists deputed by AACC and others in a very fruitful three-day discussion with UNESCO officials on various aspects of education in Africa. UNESCO officials appeared eager to welcome the cooperation of the WCC in the area of education all over the world.

e) *Laity Conversation in Glion.* The Division organized, in cooperation with the Permanent Committee for International Congress of the Lay Apostolate of the Roman Catholic Church (COPECIAL), a three-day informal theological conversation at Glion (Switzerland) last January, on questions related to the Theology of the Laity. 14 people invited by COPECIAL and 15 invited by the Division took part, and the conversation between these Catholic, Protestant and Orthodox theologians was acknowledged on all sides to have been unusually fruitful. By common consent the report of these conversations was made available for extremely limited circulation.

A conversation on similar lines concentrating on practical problems of lay training is to be organized by COPECIAL and the Laity Department during the current year.

In July last year the Director of the Division and Mr. Ralph Young of the Laity Department attended an experts' meeting held by COPECIAL in Rome for planning the next Roman Catholic World Congress on the Apostolate of the Laity, which is to be held soon after the close of the Vatican Council.

f) *Lay Training Centres and their financing.* It was in response to a great vision that there has arisen in recent times various programmes for the training of the laity for their ministry in the world. The Central Committee meeting at Rochester N.Y., therefore commended a statement on Study and Lay Training Centres for the Churches' study and action. This statement included also a suggested order of procedure for the opening of such centres, as well as the conditions under which centres can be fruitfully initiated.

It has therefore caused some consternation to the Divisional Committee to learn that the following projects which have come in from responsible national councils and which were listed in the Project List of DICARWS after due procedure, still have found very little response from donor churches and agencies :

	approved for listing	asked for 1964
Nigerian Study and Lay Training Centre . . . . .	Nov. 1962	\$ 49,014
Ghana Study Centre. . . . .	Nov. 1962	\$ 56,000
Cameroun Conference Centre. . . . .	Nov. 1962	\$ 43,050
Durban Lay Training Centre. . . . .	Nov. 1962	\$ 70,000
Korea Lay Training and Christian Social Studies Academy . . . . .	Nov. 1963	\$215,000
Bangalore, Ecumenical Christian Centre . . . . .	Nov. 1963	\$ 63,830
Malawi Lay Training Centre . . . . .	Aug. 1963	\$118,843
Madagascar Lay Training Centre . . . . .	Nov. 1962	\$ 10,000
	Total asking for 1964	<u>\$625,737</u>

According to information received by the Divisional Committee, the following sums had been received or assured :

Malawi	\$15,000
Ghana	\$ 2,800
Madagascar	\$10,000
	<u>\$27,800</u>

The response represents about 4.5% of the total asking. The following projects appear on the 1965 Project List :

I. AFRICA	Local Income	Total asked	1965	1966	1967 + after
Nigeria	\$16,800 in three years	148,260	45,710	56,630	45,920
Ghana	\$21,000	56,000	56,000		
Cameroun	Nil	43,050	43,050		
Durban	Land and running expenses	96,880	36,400	21,280	39,200
Malawi	Salaries of staff	227,314	102,090	97,224	28,000
		<u>\$571,504</u>	<u>283,250</u>	<u>175,134</u>	<u>113,120</u>
II. ASIA					
Korea	\$73,740	215,800	178,500	15,300	22,000
Bangalore Leadership Centre	22,021	63,830	49,042	10,425	4,363
Indonesia	not specified	107,500	53,750	53,750	
		<u>\$387,130</u>	<u>281,292</u>	<u>79,475</u>	<u>26,483</u>
	<b>GRAND TOTAL</b>	<b>\$958,634</b>	<b>564,542</b>	<b>254,609</b>	<b>139,483</b>

The special emergency arises from the fact that most of these centres have fulfilled the conditions specified by the document commended by the Central Committee and have chosen and trained staff persons for the running of these institutions. The strategic importance of these institutions in the life of churches and nations was ably and eloquently pleaded by one after another of the Africans attending the AAACC consultation in Enugu last week. They made it clear that they attach the highest importance to these projects. Some are already losing sites and staff personnel because of delay. If potential donors cannot give the assistance needed, then the groups and churches waiting for the help should be frankly told so and the mounting frustration ended. But it could be that potential donors have not heard or understood, or perhaps cannot believe that people whose material needs are so great give such high priority to the building up of persons in church and national life. If this is so, then will the Central Committee take the unusual step of explaining the need and commending it for immediate action ?

g) *Programme projects and their financing.* The Division of Ecumenical Action records with gratitude the prompt and in part generous response from churches and related agencies to the consolidated list of Programme Projects submitted by the Divisions of Studies and Ecumenical Action, but notes with some concern, however, that a good portion of the funds requested still remains to be assured.

The Division also notes that even if the total asking of \$585,000 was to be underwritten, the Departments in our Division would still find themselves in the dilemma that new projects coming up during this Assembly period in response to the pressing demands of a rapidly changing world cannot be underwritten at all due to no provision being made in the financing of the World Council of Churches to meet these new demands. It was and still remains unrealistic to imagine that programme projects can be envisioned in detail for three or more years ahead. Projects now before the departmental committees cannot in many cases be considered seriously without some possibility of funds becoming available.

Fully realizing the need for financial planning and coordination of fund-raising, the Divisional Committee requests the Finance Committee to devise some more flexible method of raising resources for programme projects, and also requests the Executive Committee to nominate an executive officer of the World Council to undertake the responsibility for seeking such funds from time to time as part of his portfolio.

## APPENDIX XIII

### Report of the Department of Information

As usual the report of the Department of Information will be brief ; our work consists in serving the various divisions and departments of the Council and making known to the world their work as well as that of the life of the churches and of the ecumenical movement. Our task is therefore not to speak about what we do, and to be concerned with our programme, our equipment, our production only so far as it helps to serve the needs of others, in helping people, Christian or not, to hear about the ways in which God is using his Church in spite of its many weaknesses.

#### Traditional Forms of Work

The activities of the Department continue to be centred in the production of Ecumenical Press Service, of news releases and articles, of photos to illustrate them, and of film strips and other publicity materials.

Ecumenical Press Service continues to increase its circulation slowly but regularly. The total number of copies has moved from 2,732 in 1960 to 3,451 in 1964. In that last number the English circulation represented 1,939 copies, the French 794, the German 718. It is even more significant that the number of paying subscribers has continued to grow in the English and French editions, moving in the last year from 1,626 to 1,736 in English and from 589 to 656 in French. There has been a small decrease in the German edition, and this will be studied to see if and how it can be remedied. All this makes us hopeful to see the financial deficit incurred by EPS considerably reduced from 1965 on, especially since, thanks to the re-organization of the Publications Office of the Council, it has at last become possible to increase the subscription rate to a level at which EPS can hope to become more and more self-supporting as its circulation goes up. It must also be reported that the other ecumenical organisations which sponsor EPS have kindly agreed to increase substantially their contribution to the budget of that common publication : this is true of the World Alliance of YMCAs, of the World YWCA, of the World Student Christian Federation, and of the United Bible Societies ; it was agreed also to call more regular meetings of all sponsoring organizations to discuss not only finance, but also general policy of Ecumenical Press Service. EPS is thus helped to preserve in relation to the WCC the autonomy which gives it a valuable editorial freedom.

It is gratifying for the editors of EPS to be able to note that readers of our service often pay tribute to its objectivity and accuracy ; one such tribute was made at the time of the meeting of the Executive Committee in Odessa by a representative of the Russian government.

Since Rochester, it has been possible to produce a number of publicity fliers on WCC and its life. The general publicity flier on "What is the World Council of Churches?" has been published in English, French, German and Spanish, and is already almost completely sold out. A new edition of "Questions and Answers about the World Council of Churches" has appeared in English, French and Spanish (the German churches produced several years ago a pamphlet covering the same need). A first flier for visitors to the new headquarters of the Council has appeared in English and French and will soon be revised after completion of the building work.

In all that work the Department's visual services have co-operated with the various writers of our staff. Emphasis should also be put at this point on the continuously increasing work of Mr. Taylor in the layout and illustration of most WCC periodicals and publications : the work done on the booklet published by the Department on Cooperation between Men and Women, written by Dr. Barot, has been particularly successful.

### New Forms of Work

As foreseen at Rochester, one of the areas in which the Department has undertaken new work has been broadcasting. For the time being the production of the Department under the direction of Mr. de Vries is still limited as a result of the absence of an adequate sound studio. But funds have been collected or pledged which make it most probable that, within a short time, a modestly equipped sound studio will be opened in the new headquarters, enabling the Department to record and reproduce on tape programmes of ecumenical news, interviews of church leaders and other radio material. Contracts have already been made with radio stations to provide them regularly with such programmes. At ecumenical conferences and, of course, throughout the year, assistance is given to representatives of radio and television stations or services to help them in their work of ecumenical interpretation. On several occasions collective programmes transmitted, for instance, by Eurovision, have been produced ; it is hoped that the inauguration of the new headquarters in July of this year will reach nearly a hundred million people in Europe and North America, giving them an opportunity to hear about the World Council of Churches and to share in the service of dedication of the new chapel.

Very soon also a photo laboratory will be opened in the new headquarters : the funds necessary for its equipment have been provided by special gifts and the production of photographs, which will be increased further by more than 50% in 1964, and speeded up while the production costs will be reduced.

In the area of publications, it is worth mentioning first that the pioneering work done by the Department, with the financial assistance of the Division of World Mission and Evangelism and the Division of Inter-Church Aid, Refugee and World Service, in publishing a monthly service of ecumenical news in Spanish, is to be continued in Latin America itself, in both Spanish and Portuguese, by several Christian bodies of that continent working in co-operation with the Department of Information.

Mr. Taylor has been requested to plan for a programme of exhibits in the new headquarters of the Council : a permanent historical exhibit on the ecumenical movement and changing exhibits on various aspects of church life. The materials of these exhibits will be usable around the world on a rental basis. The Committee of the Department has expressed its hope that the necessary funds for that purpose will be included by the Finance Committee in the budgets of the coming years.

### New Tasks Ahead

It is necessary after having reviewed the work actually done or ready to be started, to mention new tasks. The service of articles produced by the Department for free reproduction in the press has been tentatively re-organized : these articles are in most cases now offered on the basis of exclusive rights to one newspaper or magazine per country or, alternatively, printed as special reports in EPS. This new approach seems in many countries to have better results than those obtained by general mailing.

Special efforts have been undertaken to produce articles on missionary questions, on the activities of SASP, and on developments in the Roman Catholic Church and inter-confessional relations. The Department, however, is conscious that great improvements are required in the quality of writing. The difficulty resides to a certain extent in the lack of resources to pay authors.

A special effort is contemplated to assist journalists and broadcasters responsible for programmes of church and ecumenical information. Starting in Germany, an effort is being made to organise groups of journalists so that they can be in regular touch with the Department of Information. They will meet with its staff and receive, in addition to press releases and articles, more background documentation and an orientation letter on current ecumenical problems.

One of the areas in which the Department has long felt the need to undertake a special effort is that of information on missionary questions. The Committee of the Department has therefore heartily welcomed the plan of the Division of World Mission and Evangelism to collect funds for the appointment of an information secretary to be attached functionally to the Department of Information as Mr. Murray is with regard to the Division of Inter-Church Aid, Refugee and World Service. We hope that soon it will become possible to start a service of news on missionary matters and of articles about them to be distributed directly to missionary magazines throughout the world and to increase the number of missionary items in EPS.

### Meetings

It is rarely that the Department of Information takes a direct responsibility in planning and setting up a conference or consultation ; its work generally consists in organizing press and broadcasting services for the meetings of other units of the Council. However, in the coming year the Department hopes to share in the organization of three consultations, one in co-operation with the World Association of Christian Broadcasting, to the work of which Mr. de Vries still gives one-fifth of his time : this consultation should be held at Enugu in June 1965 and will be devoted to a study of the problems and needs of Christian broadcasting in Africa. In a few weeks an informal consultation of a few North American journalists, broadcasters, and theologians who have already met several times in the USA at the invitation of the United Church of Christ, will meet with a few of their European colleagues to discuss together spiritual and ethical problems of their work and of the use of the modern mass media. Finally, the Department has been invited to co-operate in the programme of a consultation organized by the Division of Overseas Ministries of the National Council of Churches in the USA dealing with problems of information and promotion of inter-church aid and missionary programmes ; the meeting will be held in New York in September.

These three examples show that the Department of Information has not only to inform but also to study problems of information and to assist those who try to fulfil a similar ministry.

The Committee of the Department has also started studying matters relating to the Fourth Assembly of the World Council and it decided to recommend to the Central Committee that it should consider, when discussing the location of the Assembly, the technical equipment and housing necessary to the work of press and broadcasting services which have to publicize the work of the Assembly.

It also decided to recommend to the Central Committee that a preparatory booklet similar to that prepared before the Third Assembly be issued prior to it in as many languages as possible for use at local level.

It finally decided to ask the Central Committee to make financial provisions for the press and broadcasting services of the next Assembly, on the basis of the experience of New Delhi.

### Staff

Since Rochester, the only change in the staff of the Department has been the departure of Miss Betty Thompson after many years of valuable service in the New York office, and her replacement by Miss Faith Pomponio. The Committee of the Department unanimously expressed its gratitude to Miss Thompson and welcomed Miss Pomponio in her new work. Though officially a member of the New York office staff, she is, in the fullest sense of the term, a colleague to all Secretaries of the Department in Geneva.

### Finances

It would be unrealistic in a report on the activities of the Department not to mention financial difficulties. However, the Departmental Committee wished even more to express gratitude to all those who have, through their special gifts, made possible the plans for a

photo laboratory and sound studio, and it hoped that the revolving fund authorized already by the Executive Committee would be raised to an amount of \$150,000 to be secured from commercial users of the productions of the Department, thus enabling it to carry on its film, radio, and photographic productions without constant delays resulting from the lack of cash available. A recommendation to this effect was submitted to the Finance Committee.

## APPENDIX XIV

### Report of the Secretariat for the Service of Laymen Abroad

#### Introduction :

1. New Delhi Assembly 1961 voted :  
“to transmit to the Central Committee for further consideration the following proposals for activities to be financed outside the general budget of the WCC under Programme Project procedure :

(1) that a Secretariat for Service Abroad be established for an experimental period of three years, related to the General Secretariat, with the understanding that the implementation of this proposal is dependent on the securing of the necessary funds by the Division of World Mission and Evangelism (DWME) and the Division of Inter-Church Aid, Refugee and World Service (DICARWS) . . .”  
(*New Delhi Report*, p. 162.)

2. Central Committee at its fifteenth Meeting at New Delhi Dec. 6-7, 1961 passed the motion “that the Executive Committee be asked to act on behalf of the Central Committee in relation to the proposal for a Secretariat for Service Abroad.”

(*15th Central Committee Meeting Minutes*, p. 12.)

3. The Executive Committee sought and received the agreement of DWME and DICARWS to seek the necessary budget to guarantee the Secretariat for three years. On October 1st, 1962 the Secretariat for the Service of Laymen Abroad (hereinafter called the Secretariat) came into being with the Rev. Ban It Chiu as Secretary.

4. The “experimental period of three years” will accordingly terminate on September 30th, 1965. The Committee set up under the mandate to direct the Work of the Secretariat at its meeting in May 1964, authorized the Secretary to convene a Working Group comprising representatives of national, international and regional ecumenical agencies and of the Divisions in the World Council of Churches concerned with the Service of Laymen Abroad, to assist him in preparing a report for presentation by the General Secretary of the World Council of Churches to the Central Committee Meeting at Enugu in January 1965.

5. This Working Group duly met on November 4th and 5th, 1964 under the chairmanship of Dr. R. Scott (Assistant General Secretary, World Council of Churches) and consisted of :

The Rev. Dr. Duncan MacBryde	(Committee on American Laymen Overseas, NCC/USA)
The Rev. Dr. P. Schram	(Kerk Overzee and Dienst over Grenzen)
Mr. J. Edgar	(YMCA)
Mr. H. Allen	(Overseas Appointments Information and Advisory Service, Great Britain)
The Rev. W. Conring	(Dienste in Übersee)

and Dr. L. Cooke (for some sessions — DICARWS), the Rev. K. Baker, Jr. (DICARWS), the Rev. J. Elliott (DWME), the Rev. Dr. Paul Löffler (DWME), the Rev. A. van den Heuvel (Youth Department, Division of Ecumenical Action), Mr. L. van Ouwenaller (Personnel).

(Apologies were received from Mr. K. Jacob, NCC India ; Mr. H. Amissah, AACC, Mr. Martin Conway, World Student Christian Federation, and Mr. C. I. Itty, Department on the Laity.)

6. The following report is respectfully submitted.

### **Personnel Needs in Developing Countries :**

The Secretary's first task was to discover what were the needs for personnel in the developing countries of Asia and Africa and the procedures by which laymen, especially young people, could go abroad to serve. For this purpose he visited some of the countries of S.E. Asia in October and November 1963, and attended the EACC Inter-Church Aid Consultation in Hong Kong in October and the Commission of World Mission and Evangelism meeting in Mexico City in December 1963. As a result of his visit to S.E. Asia he wrote an article on "S.E. Asia and Technically Qualified Volunteers" which was also translated into Dutch, and a report which was circulated widely to national agencies. He visited Ethiopia, East and Central Africa in July 1964. He gave numerous verbal reports and speeches on the situation to churches, national agencies and groups in North America and Europe.

A parallel task was to make contact with agencies which could help to supply such personnel (especially those in Europe, North America, Australia, and New Zealand) and put them in touch with those which needed the personnel.

### **Consultations for national agencies :**

To facilitate meeting these tasks it was necessary to bring together national ecumenical agencies concerned with laymen abroad on the international level for consultation, sharing of common problems and insights and the coordination of activities. The first of such consultations was organized in conjunction with Overseas Service, UK, and held at Farnham Castle in June 1963 with representatives from N. America, Europe, Asia and Africa. The second one, with wider representation, was held at *Foyer John Knox*, Geneva, on November 2nd and 3rd, 1964. The latter consultation resolved to ask the Secretariat to convene another in 1965.

The consultations also showed that an increasing number of churches and agencies have become more and more concerned with the problems and potentialities of the laymen already abroad for Christian service and witness and that as the numbers of such laymen are likely to grow rather than diminish, so the responsibility to assist them must be regarded as permanent and not only as temporary.

### **Directory of Foreign Language Congregations :**

Pursuant to one of the recommendations of the Commission for World Mission and Evangelism meeting at Mexico City in 1963 that the Secretariat should continue to assist churches in establishing procedures whereby laymen going abroad may be given immediate contact with churches and institutions in the places where they go, the Secretariat compiled a Directory of Foreign Language Congregations in Asia, Africa and Latin America. This has been widely welcomed and used. The recent consultation at *Foyer John Knox* has asked the Secretariat to consider the possibility of issuing a new edition.

### **Preparatory, Training Courses and Institutes :**

The Secretary has taken part in a number of Preparatory and Training Courses for laymen before going abroad, often as one of the speakers, in North America and Europe. He has encouraged ecumenical agencies and churches to hold "Institutes" for laymen from abroad in the developing countries.

### **Ecumenical Relationships, and the Service of Laymen Abroad :**

Three of the most important subjects which the Secretariat has had the privilege to assist churches and agencies in studying and discussing, especially in the developing countries, were first, the ecumenical relationships between overseas pastorates and foreign language congregations and the churches in the host countries and how they can manifest "all in each place" the unity of the Church universal, secondly the pastoral care of laymen from abroad, and thirdly, how the laymen from abroad can best serve his host country and its church in this time of rapid social change. These were also continuing tasks for the Secretariat.

## A Survey :

The Secretariat has been asked at various times by different national agencies and international ecumenical bodies (e.g. Commission of World Mission and Evangelism, World Christian Youth Council) to gather information about methods, procedures and standards of selection of laymen for service abroad by Christian organizations, preparatory courses available to laymen before going abroad, orientation courses or institutes when they arrive abroad, the nature and extent of the pastoral concern which churches and sending agencies have for their laymen who go abroad, the nature and extent of pastoral care they receive when they are abroad and what happens to these laymen when they return from abroad.

The Secretariat has already assembled a good deal of information on some of these subjects and aims to obtain the data on the others in the coming year. It then hopes to be able to put them together in the form of a systematic survey for the use of churches and ecumenical agencies.

## Report on the Mandate

It was seen that there were four distinct concerns intertwined in the mandate of the Secretariat. These were :

- (A) Youth.
- (B) Personnel needs of developing countries
  - (i) Vacancies for qualified personnel in church related institutions and projects in the developing countries which needed to be filled by personnel from abroad ;
  - (ii) Vacancies for qualified personnel in secular bodies and projects in developing countries which were positions of importance for the life and development of the countries and needed to be filled by personnel from abroad.
- (C) Laymen going to serve abroad and already serving abroad.

### (A) YOUTH :

Experience of the past two years had shown that the "young, inexperienced and unqualified" who offer to serve abroad in the developing countries cannot be used to fill the existing vacancies there which required competent and experienced personnel.

The problem of finding positive channels for this "unqualified" youthful enthusiasm is a national problem for the industrialized and affluent countries. They were, however, already aware of it and were meeting it through their existing government, secular and Christian agencies.

It was agreed that such coordinating, persuasive or prophetic action as was still required to stir national bodies further in their efforts, should come from the Youth Department.

### (B) PERSONNEL NEEDS OF THE DEVELOPING COUNTRIES :

#### (i) *Church related institutions and projects*

The majority of enquiries for personnel in this category related to Inter-Church Aid projects or to national Christian councils. These were dealt with by the Secretariat for Teams, Fraternal Workers and Personnel (TFP) of DICARWS.

Thus, while "competent and experienced" personnel should from time to time be sought through WCC channels because traditional sources of supply have proved sterile, it was confusing and redundant to have more than one such channel within WCC. It was agreed to request that the appropriate steps be taken to enlarge TFP's mandate so that it can be the single channel in the WCC through which all such enquiries can flow to national agencies.

Meanwhile the Secretariat still had a function of helping to bring together at national level Christian agencies concerned with recruitment.

#### (ii) *Secular Bodies*

Recruitment for these posts was carried out almost invariably on the national level and the intervention of the Secretariat or any other WCC agency was seen as redundant.

Education of the laity in the conception of secular service overseas as a form of Christian vocation was also a responsibility for the churches at the national

level. The Secretariat could assist in stimulating the churches in study and interpretation of the conception. This work was related closely to that of the Department on the Laity.

An immense challenge faces the WCC in the emergence of major international recruitment programmes, especially as regards Africa. The Secretariat would be fulfilling an important function commanding them with comments to national agencies. There was a strong case for coordination and executive action at an international level, but as such programmes presented separate challenges, the responsibility for each of them should be assigned to individual departments in the WCC as were appropriate in the light of the nature of the programme.

#### (C) LAYMEN GOING ABROAD AND ALREADY ABROAD :

An increasing number of churches and ecumenical agencies all over the world were becoming concerned about their laymen who were going abroad and who were already abroad. Since the Secretariat's inception national ecumenical committees have been set up, many churches have appointed and were appointing full time staff persons and enlarging existing work to meet this concern.

The increasingly great number of laymen who were working in foreign countries had made concern for their pastoral needs and development of their potentialities for Christian service and witness while abroad a major ecumenical factor.

It was found that many laymen who went abroad, especially young people, wanted and needed the pastoral care of the churches in their host countries. This was to a large extent provided for through overseas pastorates. Most overseas pastorates and foreign language congregations, however, existed side by side with the churches in their host countries and each had little or nothing to do with the other. This was an area where ecumenical cooperation and co-ordination was very much needed.

The potentialities for Christian service and witness for laymen abroad was very great. They needed encouragement and assistance to develop them.

The training of laymen for service and witness abroad must begin long before they even thought of going abroad. This was the task for the national churches, but agencies were conscious of their responsibilities to those who were about to go abroad. Some of them, especially those which recruited and sent laymen abroad, had been organizing regular preparatory courses to help laymen to have a better understanding and approach to the people of the country to which they were going. Most of them through lack of facilities could only encourage attendance at orientation courses run under secular and sometimes under church auspices in their own countries before their departure.

Great difficulty was, however, experienced in gathering together laymen going to secular posts for courses before they went abroad. It was found to be easier and more effective to bring them together in the host countries for "Institutes," to discuss with indigenous Christians such subjects as "Problems Peculiar to Christians in Thailand," or for "An Introductory Course for Expatriates" (Ghana). NCC/USA has assisted in sponsoring institutes in Tokyo, Bangkok, New Delhi, Beirut. More were being planned. Joint ecumenical action in planning others had been asked for and it was clearly seen as the next essential step forward for the Secretariat to assist in doing.

Successful practical projects were being undertaken in service and witness by groups of laymen from abroad in partnership with indigenous lay people and with the local churches, as for example by the Inter-Church-Action Group in Nairobi, a group of Dutch laymen at Port Harcourt, a group of managers in Bangalore.

All these experiments helped to relate the laymen from abroad to the one mission of the Church where they were, and also helped to manifest "all in each place" the unity of the Church.

A challenging statement to the World Council was read from a letter dated 20th October, 1964 from Mr. J. Baird, Secretary for Laymen's Relations, United Presbyterian Church, USA (UPUSA). He wrote :

"Admittedly, in the beginning, all of us must use such contacts, channels and resources as we have . . . And we must continue our denominational and interdenominational activities within nations and Christian Councils. However, all of us must now broaden our thinking beyond national and denominational channels to envision a worldwide ecumenical concept in which Churches of other nations and regional Christian Councils will be equal partners in this effort. To prosper and grow, this movement in the very near future, must no longer be

dominated by the American Church, whether it be a denomination or a Committee of our National Council of Churches of Christ. If the World Council of Churches backs away from this opportunity now, it will simply mean that the American Churches will be forced to continue to do most of the job unilaterally, when all of us could and should be doing a greater part of it working together internationally."

Attention was also drawn to the Report of Committee 3 of the Mexico City meeting 1963 of the Commission of World Mission and Evangelism which asked the Secretariat to continue :

1. "To promote the preparation and dissemination of information lists regarding organizations offering opportunities of service abroad, with an account of the various agencies, Christian and secular, that are concerned with channelling laymen to overseas service, and with some comment on priorities arising in particular situations.

2. "To stimulate and assist the churches both in the 'home' countries of laymen intending to go abroad, and in the countries to which they go, to set up orientation courses for them. The Secretariat should collect samples of literature already produced in this connection and any information about existing courses already being given either by Christian or secular agencies.

3. "To assist churches in establishing procedures whereby laymen going abroad may be given an immediate contact with the churches and the Christian institutions in the places to which they go.

4. "To study the relationship between foreign language congregations and the churches of the host countries, and to make recommendations to Christian Councils as to the best way in which they can be fully integrated in the life and witness of the local church.

5. "To encourage national councils and churches to give further study to the rôle and place of the laymen from abroad in the Church and in the Community to which laymen abroad are related."

and also to the Resolutions from the same meeting :

1. "that the work of the Secretariat for the Service of Laymen Abroad be continued after the initial period of three years.

4. "that the World Council of Churches Central Committee be requested to review the function of the Secretariat for the Service of Laymen Abroad and of the Research Secretary of CWME for witness of Christian Laymen Abroad in terms of their relationship to DWME as well as the Department on the Laity and the Division of Inter-Church Aid."

#### **The Problem of Continuation and Relationships :**

It was agreed that the present location of the Secretariat tended to isolate it and for it to be regarded as a step-child. It also caused a great deal of confusion by appearing to be one of 4 sections within the WCC dealing with laymen abroad (*vide* Mexico City Resolution 4) and some resentment that laymen abroad should be selected for special treatment and have so much attention given to them. Nevertheless, this demographical phenomena of an increasing number of laymen criss-crossing the world was a major fact in our day and age, and ecumenical action was urgently required to assist laymen going abroad to receive pastoral care and to become part of the one mission of the Church wherever they went so that they too might contribute what they could to it.

It was agreed that when the Secretariat had been divested of the concerns regarding youth and recruitment but entrusted with laymen abroad only, it would be most logical for it to be located in the Division of Ecumenical Action, preferably in the Department on the Laity, but with its own Committee to direct its work.

The question of how such a Secretariat could be financed was left for further discussion.

It was pointed out that the budget for the Secretariat for the three years' exploratory period had been guaranteed jointly by DWME and DICARWS and that the period ended on September 30th, 1965. It was not clear whether the two Divisions would be able to continue that guarantee beyond that period, so that if the work of the Secretariat or part of it was to be continued, fresh financial provisions would have to be made.

The following statement from Mr. J. Baird, Jr., Secretary for Laymen's Relations, UPUSA, was read :

"Thus I hope that earnest consideration will be given by your Informal Consultation<sup>1</sup> to planning how these five tasks<sup>2</sup> can be dealt with . . . particularly in actively encouraging the holding of overseas institutes all over the world where needed, and relating foreign Christians to local Christians . . ."

"Whether these responsibilities are to be carried out as a Secretariat or by an office within the Department of Laity are not so important as the recognition of their importance by giving proper budget support and freedom to operate in this vital pioneer lay frontier that is opening up. As there are undoubtedly budget problems, perhaps another part of your considerations is to develop and authenticate the need for adequate staff to vigorously carry on such a programme ; ask the WCC to reassess its operational and financial priorities ; and communicate this fact to the member denominations."

#### Recommendations :

It is recommended :

1. "that the Youth Department should be requested to deal with the problem of what can and should be done about 'offers of service' which come 'mainly from the young, inexperienced and unqualified' ;
2. "that the Division of Inter-Church Aid, Refugee and World Service be requested to consider the possibility of its Secretariat for Teams, Fraternal Workers and Personnel becoming the channel in the World Council which would receive enquiries for qualified and competent personnel from churches and national ecumenical agencies and through which such requests would flow to those national agencies which would be able to answer them ;
3. "that the Secretariat should continue to encourage and assist churches, national ecumenical agencies which recruit or assist in recruiting lay people for service abroad in each country in coordinating their efforts in this direction ;
4. "that the Division of Ecumenical Action be requested to consider the possibility of continuing the work in relation to laymen abroad outlined in the report, preferably in the Department on the Laity, and the provision of the staff required for this purpose."

## APPENDIX XV

### Publications Policy and Developments

#### I. Background

One of the recommendations of the Committee on the Department of Information at the New Delhi Assembly was that there was need for "a thorough study of the publications policy of the WCC."

The Central Committee, at its meeting in August 1962, agreed :

- "that the Central Committee authorizes the setting up of a Staff Committee on Publications ;
- "that the Staff Executive Group be authorized to prepare the administrative details of the work and functions of the committee ;
- "that the Central Committee authorizes the officers to appoint a secretary for the Staff Committee on Publications subject to budgetary provision being made by the Finance Committee."

The above actions were taken on the basis of recommendations from Policy Reference Committee I. The Central Committee further agreed, on recommendation from the Finance Committee :

- "that, subject to approval of the main proposal by the Central Committee, financial authority be granted for provision to be made under the General Budget for the

<sup>1</sup> The Working Group was meant.

<sup>2</sup> Please see Mexico City Committee 3 Report, 1963 and quoted on page 6.

expense of the new position of Publications Secretary for a period of not more than 2 years from the date of the filling of the post ; and

“that, if the post is filled, the question be reviewed in the light of experience and of the financial position before any commitments are entered into going beyond that date.”

The position of Publications Secretary has been filled by Dr. W. Müller-Römhild since September 1st, 1963, and a Staff Publications Committee has been active during the past year. A review of the position is now required both in response to the above quoted action of the Central Committee and to consider what has been learned in practice.

## II. Policy and Fields of Activity

The first major task of the Staff Committee on Publications was to propose a statement to the Staff Executive Group on the policy and procedure for the work of publication. As approved by the SEG the Committee has proceeded “to review and make recommendation to SEG on a general publications policy which will include a review of existing publications and authorization of new ones.”

It is recognized that the Committee is not an editorial group though, in fact, it has found it possible to begin the coordination of the editorial work of the various departments in order to make a service available to the departments for improving the quality of their publications.

It is the policy of the Committee to give due recognition to the decisions of departmental and divisional committees regarding their publications. The committees and staffs are mainly responsible for deciding on what is required in their fields of work, and for considering how it should be published. These plans are then fully considered by the Publications Committee in the several fields of its activity. The experience of the first year has led it to see that the task should consist of :

- 1) the planning, coordination and authorization of publications, including production in at least the official languages of the WCC ;
- 2) the editing of publications for style ;
- 3) the review of publishing plans and approval of manuscripts ;
- 4) the promotion of sales ;
- 5) the provision of technical services in presentation and layout ;
- 6) the preparation of the Central Publications Budget ;
- 7) the provision of financial and administrative services : printing, stocking, handling of orders, and invoicing.

## III. Staff Responsibilities and Procedures

The staff has been organized to work according to the authorization of the Central Committee in the following ways :

- 1) All proposals for publications are submitted to the Staff Committee on Publications for review in the light of the overall programme, and particularly in view of financial possibilities and the need to avoid an overlapping of publications.
- 2) The Staff Committee on Publications acts in a consultative and advisory capacity, making recommendations to the Staff Executive Group on such matters as require decision.
- 3) The Publications Secretary is the executive person in charge of the Committee.
- 4) The Chief of Films and Visual Information of the Department of Information advises on forms of presentation and layout.
- 5) Other staff may have particular responsibilities as assigned by the Committee.
- 6) The Department of Finance and Administration provides accounting services, supervises the budgetary control and carries technical responsibility for printing, stocking, handling of orders, invoicing, etc.
- 7) The Department of Information, in view of its functions, may advise on the needs for new publications and on ways of improvement by reason of the reactions it receives to existing ones.

The procedures introduced during the year 1963-64 are still in the process of development and refinement. They appear to offer a practical and effective contribution towards the solution of the basic problems of the Council's programme of publication.

It is recognized, however, that within present budgetary limitation two major problems will have to be met in a less than adequate way. The first is the handling of proper editorial work within the existing staff. Since financial provision cannot be made for the appointment of a full-time secretary, plans are being made to meet the need to some extent by the formation of Staff Editorial Groups in each of the official languages of the Council. Normally, the groups will not meet except to agree on general standards and procedures, but the convener of each will be responsible for assigning work to its several members.

Another need which is raising a difficult financial problem is the translation of WCC publications into the three official languages of the Council. Both the cost of the translation, and the limited number of copies that can sometimes be sold, affect the market price. Either the publication has to be considerably subsidized or the sale price must be set at a figure so high as to affect seriously its distribution. The Publications Committee can only seek for a solution by recognizing that all major WCC publications should appear in the three languages and by working to achieve this standard in several ways, including an investigation into the possibility of individual agreements with a national council, a church, a magazine or a publisher.

#### IV. Central Publications Fund

It has now been agreed that beginning in 1965 there shall be a modification in financial policy in relation to publications. In the past provision was made in the budget of each division or department for the net cost of publications. The responsibility of ensuring that budgetary provision was not overspent lay with the unit in question. Beginning in 1965 the financial aspects of all publications by units related to the General Budget (with the exception of the *Ecumenical Review*) will be handled under one Central Publications Fund. This change, which will result in a considerable simplification of administrative work, is the more necessary because of an anticipated increase in the circulation of WCC publications through more effective promotion. The adoption of such a financial scheme now becomes possible as the authorization of publications by the Staff Executive Group is handled on the recommendation of the Staff Committee on Publications.

#### V. The Problem of Structure

Structural problems must be considered as we look to the future keeping the whole matter of publications within the view of the Structure Committee.

When the matter of a publications policy was discussed by the Central Committee in August 1962, a clear distinction was not made among the various fields of activity mentioned above and it was therefore not possible to find a rational solution to the structure question. The compromise adopted was that the Publications Section was conceived as directly related to the General Secretariat but also related to the Departments of Information and of Finance and Administration. It is clearly not practical for the Publications Section in all its responsibilities to be directly supervised by the General Secretary. The Assistant General Secretary is the chairman of the Staff Committee on Publications and has given considerable attention to the oversight of questions of publications policy. The services aspect of the work of the Publications Section has continued under the oversight of the Department of Finance and Administration.

Relationships in the various fields of activity may be defined in the light of the Rules of the WCC :

- 1) As the "General Secretariat . . . shall be responsible for the general supervision and coordination of the activities and publications of the commissions and departments of the Council," it is apparent that the Publications Section should continue to be related to the General Secretariat.
- 2) It is also apparent that the Department of Finance and Administration, whose aim is "to provide the World Council and its divisions and departments with financial, accounting and general services needed," should have responsibility for those services of a technical nature which require financial and administrative management, e.g. printing, stocking, handling the orders for and the invoicing of publications.

- 3) As the functions of the Department of Information include the giving of "guidance to those who are responsible for their (publications) preparation and presentation," there is a service which it can render in the field of publications. This implies a relationship between the Department of Information and the divisions, the departments and the Publications Section.

## VI. The Work of the Publications Secretary

The Publications Secretary is involved in all the fields of activity outlined above (Section II). In relation to the publications policy his responsibility is not one of authority but of acting as Secretary of the Publications Committee, ensuring that the problems of policy and procedure are brought before the Committee in a form to be considered so that recommendation can be made to the Staff Executive Group.

The Publications Secretary, under the general supervision of the Assistant General Secretary, as chairman of the Publications Committee, is responsible for :

- 1) reporting to the Staff Committee on Publications on problems of policy, procedure and activity regarding publications, and carrying out its decisions ;
- 2) directing, under the supervision of the Director of Finance and Administration, the work of the Publications Office, and the printing, stocking, handling of orders, invoicing etc. ;
- 3) preparing, in consultation with the departments concerned and the Director of Finance and Administration, the Central Publications Budget ;
- 4) referring to the chief of Films and Visual Information all technical questions of form of presentation and layout ;
- 5) referring to the staff of the Department of Information for their comment all proposals for publications of general interest to the WCC.

## VII. Redefinition of Aims and Functions

One subsidiary aspect of this question is that it may be necessary to review and modify the aims and functions of the Department of Information, in the light of the decisions taken on this general question. At present, on the basis of definitions accepted at Evanston and confirmed at New Delhi, the functions of the Department of Information, under the supervision of the General Secretary, include :

- “v) to work out a general policy concerning the regular publications of the WCC ; to coordinate such publications and to give guidance to those who are responsible for their preparation and presentation.”

The report of the Committee on the Department of Information to the New Delhi Assembly includes the following passage :

“The Committee is aware that the Department of Information is not itself responsible for many of the WCC's publications. But one of its functions is 'to work out a general policy concerning the regular publications of the WCC, to coordinate such and to give guidance to those who are responsible for their preparation and presentation'.”

As has been suggested earlier in this paper, it would seem clear that the general editorial policy for WCC publications is a central responsibility and not one which can logically be based in the Department of Information. It would therefore seem wise to re-examine and revise the aims and functions of the Department of Information in such a way as to make entirely clear the field and the limitations of the responsibilities of the Department of Information in this matter.

A possible re-wording of function (v) of the Department of Information would be :

“To advise other departmental or divisional committees or to present recommendations to the Central or Executive Committees concerning the need for new publications and the use made of existing publications of the WCC ; and to give assistance to those involved in the production of such publications, especially in matters of style and layout.”

**Membership of Committees**

(including appointments made by Central Committee, Enugu, 1965)

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Dr. EUGENE C. BLAKE  
Dr. KATHLEEN M. BLISS  
Dr. ALFORD CARLETON  
Dr. J. R. CHANDRAN  
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Bishop HANNS LILJE  
Mr. J. IRWIN MILLER  
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The Presidents of the WCC are *ex officio* members. The Chairman and Vice-Chairman of Central Committee are *ex officio* Chairman and Vice-Chairman of Executive Committee.

**2. Committee on the Re-examination of the Council's Structure**

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Dr. KLAUS VON BISMARCK  
Archpriest VITALY BOROVY  
Dr. ALFORD CARLETON  
Dr. NORMAN GOODALL  
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Dr. PAUL RICŒUR, Reformed Church of France  
Dr. JOSEF SMOLIK, Church of Czech Brethren  
Miss LETTIE STEWART, Church of England, Sierra Leone  
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1 vacancy

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